Vol. LXII. No. 3 March, 1920

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1920: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—MARCH, 1920.—NO. 3.

THE JOINT PASTORAL LETTER OF THE AMERICAN HIERARCHY

SIXTY-EIGHT years ago the first national Catholic welfare council sat in solemn session at Baltimore for the purpose of establishing an organized plan of Church discipline that would answer the needs of the Catholic people and clergy in the United States, and adjust their relations to the civil government and their fellow nationals of different creed around them. The members of that Council were less than fifty in number. They were, for the most part, men of sterling qualities, learned, experienced, loyal citizens of the new Republic, who, under the leadership of Archbishop Francis Patrick Kenrick, had at heart the religious interests of their flocks.

The rules they had formulated for the guidance of the spiritual leaders of the faithful throughout the States were amended and improved after a lapse of fourteen years. A Second Plenary Council at Baltimore met in 1866 "for the purpose of more effectually uniting our efforts for the promotion of the great object of our ministry—the advancement of the interests of the Church of God". Again, in the year 1884, the Council met in increased numbers of representatives at Baltimore.

Each of these national Catholic Councils addressed a joint pastoral to the clergy and laity under their charge in order solemnly to set forth the duties incumbent upon us as members of the Church of Christ in a country blessed with a Constitution that recognizes the God-given freedom of man. The three pastoral Letters are supplementary. They begin by laying down the principle of divine authority represented in the Church of Christ. "As the Father hath sent me, so I also

send you." [1] "He who hears you, hears me." [2] The persons whom Christ addressed were the Apostles. The apostles of all times whom Christ addressed in the twelve are the bishops of the Church, legitimately commissioned. Their function throughout the ages of human strife was to be one of reconciliation, of reconstruction, of peace. "He hath given us the ministry of reconciliation. For God was in Christ, reconciling the world to Himself . . . and He hath placed in us the word of reconciliation, for we are Christ's ambassadors; God, as it were, exhorting by us." [3]

In fulfillment of this charge the Bishops set forth to the people, first of all, their obedience to the rightly constituted spiritual sovereignty, in all matters of religion as revealed in the Sacred Scriptures, and through the Pentecostal Spirit dwelling in the Church and regulating faith and morals, and through the dictates of conscience. Next they outline and define the relations of Church and State, the obligation of prompt submission to these constituted authorities in their respective domains of the spiritual or the political and social activities of the commonwealth.

Since it is absolutely true that he who faithfully observes the precepts of God as interpreted by the Church of Christ cannot fail to be a loyal and exemplary citizen under just legislation, the Bishops' appeal to clergy and people is directed chiefly toward the observance of religious duties as expounded in Catholic doctrine. They lay stress on the sacredness of the marriage law, the sanctification of the home, the education of the child in the principles of Christian morality, the observance of the Lord's day. As subsidiary means to confirm the fulfillment of the duties of Christian fellowship they point out the cultivation of salutary knowledge through a healthy and efficient control of the press, book and periodical; through the organization of various forms of charitable work; through the establishment and maintenance of protectories and industrial schools; through the founding and proper regulation of Catholic societies; finally, through the fostering of the mission-

[1] John 20:21.
[2] Luke 10:16.
[3] II Cor. 5:18-20.

ary spirit, the support of seminaries for the training of a zealous, devout and learned priesthood, and the encouragement of vocations to the religious life.

There were certain special features of welfare work which the Bishops of the Second and Third Plenary Councils of Baltimore deemed it wise to emphasize. Thus, the emancipation of slaves, the danger of uncontrolled secret organizations, threatening the safety alike of Church and State, became the topics of particular legislation and warning during the periods of transition, within the last half-century, from the time of the Civil War and Knownothingism to that of civil union and religious toleration.

Now that we have entered upon a new national crisis the Church once more is revising her legislation, adapting her methods, and sending forth her warning in order to avert disaster from the flock. The Catholic War Council was merely an emergency movement in her permanent work as Catholic Welfare Council. And as she resumes her services with a fresh start after the upheaval of the great war, she calls out to us through her accredited spokesmen, the Bishops, to rally unto union, unto thoughtful action, unto courage and quick sacrifice, in order that the Spouse of Christ may issue glorious from the victory, gained in so large a measure by her sons and the prayers of her children.

In this latest Joint Pastoral Letter of the American Hierarchy the hundred and more consecrated leaders address their twenty million followers in a new note of zeal with the desire to rouse enthusiasm for the one great cause for which we live and die—participation in the eternal victory in the Kingdom of Christ. It is a league of peace in which the diplomatists may not interpose to frustrate God's design. The forthcoming Letter is a summary of pastoral duties, so far as we priests are concerned. It begins with the exposition of its cause, its special purpose as a result of the action of the National Catholic War Council, and the functions of the episcopate of the United States as a combined force for regeneration, reorganization, and continuous and permanent service.

Thence it proceeds to take up all the converging duties of the priesthood, the family, the school, religious associations of every type, the press, and mission work at home and abroad.

All these topics are dealt with not merely in an exhortatory manner, but in a way that is likely to lead to direct organized action. In this the present labor of the Hierarchy, in conjunction with the proposed annual meetings of its members, promises more immediate and permanent results than was to be secured by former synodal legislation. As we said in the introduction to the published letters of Cardinal Gibbons addressed to the Hierarchy last summer:

No one can fail to see of what immense importance for the future of the Church in America is the present forward step and the program of action which it inaugurates. It is superior in its promise of efficiency even to the great Plenary Councils of the Church in America. These Councils enacted laws; and it has been declared by leading canonists of Europe that there is no code of national Church legislation that can compare with the "Acta et Decreta Concilii Plen. Baltimorensis" in thoroughness and in true Catholic spirit. But it has in some respects remained a written code only, because it lacked the lever of constant renewal in application by the authoritative heads of the different dioceses. With the annual meeting of all the Bishops of the United States a new and altogether unprecedented vigor is given to the American Church. The Bishops may speak their mind, exchange opinions, officially as well as privately test, and, if need be, recall each year, action of a legislative or executive nature. This plan guarantees the spirit of alertness in regard to the ever-rising problems that confront the Church. It opens a magnificent vista, in which we can see no hindrance to organized action in the traditional unity of the Catholic Church. It is true that the one danger of "compromise", which has affected national ecclesiastical bodies in the past, is still there. Powerful and determining influences from above have always been able to stem the forward convictions of large bodies; and the history of concordats and secular injunctions testifies to the fact that ecclesiastics are not always proof against the influences of political intrigues. But with the predominant American spirit of individual freedom, of recognition of equal rights, of the absence of tyrannizing traditions and officialdom or bureaucracy, the promise of frank and fearless discussion and open action is bright.

The document is, as might have been expected, a lengthy one. We propose to comment on its chief features in these pages of the REVIEW. Meanwhile it will serve our professors of pastoral theology in the seminaries as a text for comment in their classes. It is a compendium of morals, and the methods suggested to propagate their understanding is adapted to the present day in a way in which no author has yet attempted to present them to the student.

THE PROBLEM OF EQUITABLE CHURCH SUPPORT.

SOME time ago an American pastor, writing in the REVIEW, pointed out the awkwardness of having to discuss, Sunday after Sunday, the topic of the financial support of our churches. He suggested a remedy which he himself had successfully tried in his own parish. It was practically the introduction of the old tithes system which had approved itself in the ages of faith among Christians, and which had moreover the advantage of divine sanction. If this system was ever lost sight of, it was due probably to local conditions which made it impossible. During the period of early immigration it would have been futile to insist upon it. Catholics were poor, scattered, often unsettled, and in most cases eager to save for the purchase of a homestead without which they would have been unable to satisfy the primary needs of community life. This brought about a mode of "do what you can" in the matter of church support. It meant that the priest, anxious to gather his flock, sought to provide for the needs of the sanctuary by voluntary contributions. Gradually these pastoral efforts became periodical appeals on the occasion of the Sunday services. The habit of urging brought about all manner of devices by which to move, draw, entrap, or cajole in a fatherly way. The method has remained with us, and is the cause why card parties, "movies", dances, "drives", fairs, picnics and excursions, lotteries and strawberry festivals, "For the Church", have become the everlasting topic throughout the year from altar and pulpit.

As a result, it is true, we have much to show, all over the land, of fine ecclesiastical "plants", with solidly built and richly decorated churches, well appointed schools, pastoral

residences, convents, asylums, and hospitals. But it is a question whether all this has tended to an adequate development of real permanent faith. The spirit of generosity, indicated by these monuments at first sight, may be a partial one which in no way permits us to measure how far the average parishioner fulfills his obligation to support religion. In another part of this issue of the REVIEW, we give a church-revenue estimate from a secular source, with a brief comment by a Bishop who is alive to the signs of the times, and who knows what Catholics may be reasonably expected to give toward the support of the Church. The figures in question suggest a serious doubt that the resources gained by our undiscriminating appeals, during the hours of divine worship, represent the conscientious offering to which every Catholic worthy of the name is bound by divine law.

The system of tithes, enjoined as a precept in the Old Testament and approved by the practice of the Apostolic Church, down through the ages, is not only just, but under present conditions, which permit the pastoral control of the faithful in settled communities, appears also to be quite practicable. Nor would it seem to be difficult to introduce the precept of tithes as part of diocesan legislation during the present efforts of ecclesiastical authority toward converting all our churches into regular parishes in the sense defined by the new Code of Canon Law. We are at the beginning of great changes everywhere, and not least in the attitude of the world toward the Church. Catholics need to become conscious of their strength by a process of solidarity. A census and assessment that would bring home to each member of the Church Militant in our organized parishes what is expected of him, not according to the generosity of his heart but according to the estimate of equity in which there is no distinction of person but only of God-given possessions, would solve the problem of financing religious works, at least in the main. It would, moreover, still leave open the way to generosity for the multiplication of institutions whereby faith and charity are propagated.

The question of greater importance is: How can such a plan be inaugurated? Under our present prospect of a thoroughly united episcopate it should not be difficult to outline a series

of regulations acceptable to all, by which not only would the tithes scheme become church law, but our people everywhere would be simultaneously instructed in the understanding and the ready acceptance of the plan.

It is for the purpose of facilitating this instruction that I propose to recall here in its main outlines the Biblical teaching on the subject of the support of the divine service, and in particular the system of tithes.

I. Tithes in the Old Law.

The idea of paying a "tithe" or the tenth part of one's annual income to the service of God appears to be rooted in some ethical sense of proportion. Records of the practice are found during the patriarchal ages and among all races. Confining ourselves to the evidences of it in the Sacred Scriptures, we discover mention of it five hundred years before Moses made it part of the Sinaitic law. "And he (Abraham) gave him (Melchisedech, for he was the priest of the Most High God) the tithes of all." [1] Of Jacob, the grandson of Abraham, we read that, coming to Luza he set up an altar for a title to be called the house of God (Bethel) and then registered a vow by which he pledged himself that "of all things Thou (O Lord) shalt give to me, I will offer tithes to Thee". [2] Commenting on this recognition of "the sacred dues", Professor Kent of Yale writes: [3] "Gifts to the divine head of the tribe and nation were presented from earliest times, as they were to the primitive tribal chieftain and later to the king. They were the evidence of loyalty. Only the best of everything would be accepted. In most cases this meant also the first. Certain dues must be regularly rendered by each man. Additional gifts might be brought as the desires or feelings or vows of the individual offerers dictated. Custom as well as the influence of the priests constantly tended to increase the volume of these sacred dues." Since the first-born of the family, and of the herd and flock, was universally believed to be the best, it was deemed appropriate that it should be

[1] Gen. 14: 18-20.

[2] Gen. 28: 22.

[3] *Israel's Laws and Legal Precedents.* Charles Scribner's Sons.

offered to the Lord. Hence Moses records[4] God's command: "The first born of thy sons thou shalt give to Me". This meant that Jahweh demanded the sanctification of the first born.[5] In Numbers we read that a levite might take the place of the first born. Those who were over the required number of levites could be redeemed by an offering (redemption money) to Aaron and his sons.[6]

The divine demand to have the first-born in each family dedicated to the service of the Tabernacle, at least by proxy, was to be a permanent reminder that the worship of God, in other words religion, was to take first place in the affairs of men. As every household was to be represented in the levitical service, by the first-born, so every family was to contribute its share of earnings, and of the first and best of these earnings, to the maintenance of the priesthood and the sanctuary. The primitive code was made for an agricultural and nomadic people whose wealth was their flocks and herds, their crops and fruits. Accordingly the offering of the first produce was due to God. Jahweh reminds His people[7] that "all thy male cattle, the first-born of cow and sheep are Mine. . . . Thou shalt give to Me the first-born of thy oxen and thy sheep; seven days shall it be with its dam; on the eighth day thou shalt give it to Me." The animals thus offered were to be of the kind specified in the law as "clean". For the first-born of others, held to be "unclean", a ransom was to be made in money:[8] "For the first-born of unclean beasts thou shalt receive a ransom price according to thy valuation, the sum of five sheckels" (about three dollars, or twelve shillings).

Besides the first-born, an increase of produce was to be recognized by an offering. The tenth of every herd and flock was claimed for the sanctuary.[9] "Of all the tithes of oxen and sheep and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." This offering was not to be redeemed. It served as a sacrifice of the

[4] Exodus 22:19.
[5] Exod. 13:2.
[6] Num. 3:11 and 46-51.
[7] Exod. 34:19; 13:11; 22:30.
[8] Num. 18:15.
[9] Lev. 27:32.

altar: "Therefore the children of Israel shall bring to the priest their victims which they kill in the fields, that they may be sanctified to the Lord before the door of the Tabernacle of the testimony; and they may sacrifice them for peace offerings to the Lord. And the priest shall pour the blood upon the altar of the Lord, at the door of the Tabernacle of the testimony, and shall burn the fat for a sweet odor to the Lord." [10]

All Israel was thus bound to offer the first of the flock or herd, pure and without blemish, since in Deuteronomy we read that, "if the animal have any blemish, such as lameness or blindness or any evil whatever, thou shalt not sacrifice it to Jahweh, thy God".[11] But the heads of the family were also to bring to the sanctuary the first of their fruits: "The first of the first-fruits of thy ground thou shalt bring to the house of Jahweh, thy God".[12] "The first fruits of thy grain, of thy new wine and of thy oil, shalt thou give to the Lord." [13]

The manner of this offering is carefully outlined by the command of God. "Thou shalt take a part of the first of all the fruit of the ground, which thou shalt bring in from thy land that Jahweh thy God giveth thee; and thou shalt put it in a basket, and shalt go to the place in which Jahweh thy God shall choose to have His Name dwell. And thou shalt come to the priest who shall be officiating in those days, and say to him: I declare this day to Jahweh thy God, that I have come to the land which Jahweh promised to our fathers. . . . And thou shalt rejoice in all the good things Jahweh has given thee and thy household, together with the levite and the stranger who dwelleth in thy midst." [14] It was not the priests who collected these dues, but the faithful were to bring them at the harvest time.

The amount of these offerings has already been indicated. It was to be the tenth part of the produce. "Of all the produce of thy sowing thou shalt take a tenth of that which groweth in the field each year." [15] If this produce was ex-

[10] Lev. 17:5-6.
[11] Deut. 15:21.
[12] Exod. 34:26.
[13] Deut. 18:4.
[14] Deut. 26:2-11.
[15] Deut. 14:22.

ceeding large it could be exchanged for money in the offering. "When Jahweh, thy God, shall bless thee, thou shalt exchange thy offering for money, and shalt take the money in thy hand and go to the place which Jahweh thy God shall choose." [16] In this offering the law provided that a sacred meal was to be furnished as part of the public sacrifices in which the offerers and their families partook. It was a foreshadowing of the agapé in the New Law, and of the Communion in the Holy Sacrifice of to-day.

Whilst the regular tithes were apportioned for the whole year, there were extraordinary tithes at intervals. Thus we read in Leviticus.[17] "In the fourth year all the fruit of a young tree shall be holy, a praise offering to Jahweh. . . . Ye shall bring the first fruits of your harvest to the priest, and he shall wave the sheaf before the Lord Jahweh that ye may be accepted; on the day following the Sabbath the priest shall wave it".

Beautifully were the poor of the congregation provided for through these tithes. "When thou hast completed thy gathering of all the tithes of thy produce in the third year, thou shalt give it to the levite, to the resident stranger, to the fatherless and to the widow, that they may eat within thy city and be filled. And thou shalt say before the Lord: I have put away the things consecrated to the Lord and given them to the levite, and to the stranger within my walls, and to the fatherless and to the widow, as thou hast commanded me." [18] All this is to be done voluntarily, "and before the Lord Jahweh," without there being any coaxing or coercion, or special control connected with the divine worship of the Tabernacle.

The home had its special consecration in the offering of the first bread by the housewife. "When you eat of the bread of the land ye shall offer up a special gift to Jahweh. Of the first of your dough ye shall offer up a cake as a special offering; like the special offering from the threshing floor." [19]

[16] Deut. 14:25.
[17] Lev. 19:24; 23:10.
[18] Deut. 14:26.
[19] Numb. 15:20.

This sacred tax upon one's income, demanding the tenth part of the material increase, went to the service of the Tabernacle. It included the expenditures for the celebration of the different sacrifices of atonement, holocaust, prayer, and peace. It also comprised the support of the priests and levites who served in the Tabernacle. The levites themselves, though they lived by the tithes, were not wholly exempted from contributing to the sacred dues. Among the instructions which Jahweh gives to Moses on this point we read: "Thou shalt speak to the levites and say to them: When you take from the Israelites the tithes which I have granted you from them as your inheritance, ye shall make a contribution from it to Jahweh, a tithe of the tithe. And your contribution shall be credited to you as though it were the grain of the threshing-floor and as the full produce of the winepress." [20] The levites were in turn required to support out of this the High Priest and his needs, giving him as it were their cathedraticum: "You shall make a contribution to Jahweh of all the tithes which you receive of the Israelites; and out of them you shall give Jahweh's full contribution to Aaron the priest. . . . When ye have contributed the best of your tithes, ye shall incur no guilt and ye shall not profane the holy things of the Lord, lest ye die." [21]

If we look for any definite directions as to who in each household was bound by the command of the tithes for the support of the sanctuary, we find that every male youth who had reached the age of twenty was bound to make his contribution. The age of legal emancipation which entitled a youth to the respect of manhood was twelve; but it only called upon him to assume the duty of attending the sacred worship at certain times and places. In connexion with the taking of the census the law ordained: "Every one who passes over to those who are numbered, from twenty years old and upward, shall present the offering to Jahweh." [22]

Tithes, then, that is to say the tenth part of one's annual income, were considered the obligatory standard of contribution, such as would correspond to church dues of our day. There

[20] Numb. 18: 26.

[21] Ibid.

[22] Exod. 30: 14.

were of course the voluntary offerings suggested by the divine injunction, "Thou shalt not appear before me empty-handed".[23] Again in his final testament Moses reminds the Israelites: "Thou shalt keep the feast of weeks to Jahweh thy God, according to the measure of the voluntary offering which thy hands shall present, in proportion as Jahweh thy God blesses thee. Three times a year shall all thy males appear before Jahweh thy God in the place which He shall choose: at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles; and they shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the gift with which Jahweh thy God has blessed thee." [24]

Enough has been said here to indicate the Scriptural teaching on the subject of church dues and the manner of collecting them. The reader of the Mosaic books will find abundant illustration to confirm the passages cited and selected in a cursory way in proof that the tithes system is equitable, and has explicit divine sanction under ecclesiastical conditions not greatly altered by the constitution of modern society. The system served on the one hand to remind the well-to-do that they owed their prosperity to God, and on the other hand it dignified the gift of the poor man as being of equal proportion to that of his richer neighbor or employer.

II. Tithes in the Christian Church.

When Christ came to perfect the ecclesiastical organization of the Old Law by a new interpretation of its precepts, equally authentic because equally divine, He endorsed the tithes system. On the occasion of His rebuking the Pharisees for their cant and formalism,[25] He mentions the Mosaic injunction of tithes, adding: "These things you ought to have done, and not to leave the other undone." His example, beginning with the presentation in the temple as the first-born in accordance with the obligation of paying "sacred dues" to the Lord, and His conduct in public always indicate approval of the contributions to the *Corbona* at the woman's court, where part

[23] Exod. 34:20.
[24] Deut. 16:10-17.
[25] Luke 11:42.

of the tithes was deposited. It is evident that in the matter of temporal support, the Church of Christ was to follow the sacred traditions of the Old Covenant, except for the Apostolic counsel by which personal poverty was to become a special mark of perfection in the sacred ministry.

For a time the grace and charity which were to inform the Old Law with a new spirit caused a change of method in the performance of the priestly functions. The young Church of Christ took up missionary service in place of the Tabernacle worship with its synagogal regularity. The faithful constituted a number of congregations, small, isolated, and scattered—a condition much like that in the United States during the pioneer period before immigrants from Catholic Europe had been able to form themselves into a unit governed by a regular bishop and the common ecclesiastical law. Thus the old tithes system of church support became impracticable. This lasted all through the period of the persecutions, when Christians worshiped in the catacombs, and when it was impossible to collect tithes. The wealthy converts, according to their ability and opportunities, maintained the sacred ministry and supplied the needs of the altar. There was no census control; for charity was the supreme and universal law of duty. Where we read of the *corbona* or the *gazophylacium* in the Apostolic Fathers, we understand it to have been the place where the voluntary contributions of the faithful were received. That is indicated by St. Paul.[26] "Corbona", writes Papias, "ubi pecunia sacerdotum erat, interpretatur oblatio, et, ut dicitur in historiis super Actus Apostolorum, corbona erat arca, in qua reponebantur donaria sacerdotum."[27] Priests were still forbidden the quest for money in connexion with the sacramental services. They were even to avoid the appearance of accepting offerings on such occasions. The Canons decreed that "hi qui baptizantur nummos in concham non mittant, ne sacerdos quod gratis accepit pretio distrahere videatur".[28] The *concha* here mentioned is the *arca* in which the gifts for the priests were deposited, as we know from the language of Tertullian, Gregory of Nazianzen, Gelasius, and

[26] Rom. 15:26; 1 Cor. 16:1; Acts 11:20.

[27] Cf. Kraus, *Real Encyclop.*, art. Clerus.

[28] Concilium Illiib., cap. 41.

others of the same age. These authorities invariably refer to the contributions for the ministers of the altar as voluntary. Thus the charity of the Christians supplied the daily needs of the temple. Frequently the martyrs and confessors of the faith bequeathed their belongings to the service of the altar.

After the Church had passed from the stage of underground growth in the first centuries, Christian rulers began to provide generously for the maintenance of the public worship and of the clergy. The endowments secured by Constantine and Theodosian for the Church placed its ministry in many cases above the need of seeking support from the charity of the faithful.

But State aid, beneficial though it was in the beginning, soon developed into unworthy interference. Bequests often entailed obligations which in their execution led to abuses. Soon the goods confiscated as penalties from heretics and other delinquents, and turned over to the Church, became the source of patronage which fostered avarice and luxury among churchmen. This in turn injured the interests of the Church by making certain privileged classes among clerics independent of control and careless in the administration of their spiritual offices. The effects of endowments, benefices, confiscations, hereditary titles, which were often at the disposal of temporal rulers or the State, have been amply demonstrated in the secularized status of a clergy under the thumb of the government in Catholic countries, not to mention the example of the Anglican church since its defection in the sixteenth century.

Meanwhile the tithes system for the support of religious worship had been maintained through the teaching of the Christian Fathers and in the practice of local dioceses and churches throughout Europe Thus Ireneus,[29] Chrysostom in his homilies to the people, Gregory of Nazianzen, Hilary of Poitiers, St. Augustine, and others repeatedly refer to the tithes method as a Christian duty, since it was established by God Himself.

In accordance with this teaching the legislation of the sixth and subsequent centuries, when the spread of monasticism made possible a perfect organization of ecclesiastical discipline, or-

[29] Adv. Haeres. IV, 8-13-18.

dained the payment of tithes as "sacred dues". The councils of Mayence, Rouen, and the Frankish domains enjoined this as an obligation on every Christian. This duty entered so deeply into the public conscience that there was no need of collecting church revenues, for each head of the family brought his assessment at an appointed time to the treasury of the church or monastery.

When Charlemagne deemed it a wise policy to subjugate the Saxon armies which he had conquered by the sword, to the yoke of Christ, he put the payment of tithes under secular jurisdiction. Whether this method proved profitable in the end it is not here the place to discuss. It is certain that the Christianity of the nations who, like the Franks, regarded their priests and princes as merely representatives of God in their respective spheres of religious and secular administration, was of a generous and permanent quality such as hardly exists to-day under more favorable temporal conditions. They maintained with the tithes system a deep respect for religion. So long as history recorded the "gesta Dei per Francos" rather than the "gesta Francorum" the Church flourished and influenced the character of the nations which produced saints whose power still rules supreme in the hearts of the people. The same will probably be found to be true of Canada, where in certain Catholic districts the tithes system of church dues is still maintained under an alien rule indifferent, if not hostile, to the Catholic faith.

There are of course difficulties in the way of a ready introduction amongst us in the United States of the tithes system. If it were to be made part of the Canon Law of the Church in the United States, it would not only mean adjustment to existing conditions, but would demand careful and continuous exposition and interpretation to the faithful in such a way as to meet with their sympathy. This would require a systematic campaign on the one hand, and a tolerant attitude toward those who for the first time would be made to feel the burden and sacrifice of the obligation, however just and equitable it is in itself. The Ordinaries would guard the process, make it to be understood, approved, and carried out with that spirit of voluntary sacrifice which characterized the Jews who had learnt to revere the enactments of the Mosaic code. The

deep attachment to the *Thorah* of the great Hebrew lawgiver among his children even to this day and in every land and condition, is the result of such training.

As to the practical plan of action we have ample precedent in the *Acta* and *Decreta* of the Councils in the early and medieval Church. The adoption of the three or four part division by diocesan statute is a matter of local detail and arrangement. There was of old the division of the collected tithes into " tres aequae portiones, id est una episcopi, alia clericorum, tertia in reparatione vel in luminariis ecclesiae ". This presupposed not only a certain fixed economy in the management of the churches, but also a limited provision of funded income and properties for the benefit of the clergy. A later enactment expresses this more distinctly: " Quattuor tam de redditu quam de oblatione fidelium, prout cujuslibet ecclesiae facultas admittit, convenit fieri portiones. Quarum sit una pontificis, altera clericorum, pauperum tertia, quarta fabricis applicanda".

One feature of the tithes plan as a substitute for the present ever-recurring church collections should be emphasized, as a permanent advantage to the Catholic faith of the coming generations. It is the fact that, whereas we are now obliged to consume much time at Sunday services in explaining and discussing church finances, we should be more free to preach the Gospel, explain the liturgy, urge to a more spiritual manner of living, and legislate for the elimination of vice, than we are at present. Catechetical instructions are sadly needed. The people, who are at the mercy of the newspapers and of infidel demagogues in their daily associations, need a clearer and more thorough knowledge of their faith than they receive now. They require more ready means of defending it through the teaching of apologetics, proportioned to their capacity. It is not enough to denounce evil methods in our industrial, commercial, social, and political life. We must show why these things are wrong and injurious. All this is being neglected in many places where it is sorely needed; and the excuse is the everlasting money question that has to be discussed from the altar.

The term " tithes " as used throughout this article must not be understood as necessarily meaning the tenth part in the sense of the Old Testament Law. Economic values have changed

and the modern relations of income to the demands of church support vary with time and place. But the principle of proportionate assessment and the sacred obligation involved remain unaltered, whatever the assigned percentage may amount to.

THE PRACTICAL WAY OF SUPPORTING RELIGION.

THE different suggestions on church revenues which have appeared during the last seven years in the special "Church Support" edition of *Our Sunday Visitor* have aroused considerable interest, and we have been asked to outline what might be a practical, definite program for maintaining religious works in the dioceses of the United States.

At the outset it will be well to premise that less than one-half of our Catholic people support religion in any form, if we except the nickel or dime which they drop in the collection basket when attending Mass on Sunday. The one-half which does not contribute is better able to do so than the one-half which does.

THE PARISH.

According to long-established custom priests expect the head of a family to rent a pew in church and, where a monthly envelope collection is in existence, to help this along. It has always seemed strange to us that the unmarried wage-earners (and they exist in larger numbers in every parish than the heads of families) should not have been mobilized, especially for the monthly collection. Yes, priests could double the amount of the parish revenue without taxing the heads of families one cent more.

Every boy and girl who is not in school is presumably at work, and there is, on the average, one single wage-earner in each family. Therefore, in a parish of 500 families, there are 500 young men and women, boys and girls, earning nearly as much money as their father, and much better able to give than their father. The priests who have systematically striven to enlist the support of these members have discovered that they are quite ready to respond, and since they usually spend money lavishly, are willing to give bigger amounts than the head of the family.

Therefore our advice to pastors, whose parish revenue is inadequate to support the parish properly, is to get all these unmarried wage-earners on the monthly collection list.

The Diocese.

Our plan to double the revenue for the support of diocesan works and institutions could be easily launched, would meet with the hearty support of every priest, and would rather lighten than make heavier the parish burden if a burden now exists. It would be in substance as follows: In one collection of the year, preferably in Lent, a minimum of $1.00 should be exacted from every wage-earner. In a diocese of 200,000 souls there are 50,000 families and 100,000 wage-earners. $1.00 from each of these would mean $100,000—surely twice as much as the bishop now receives for the Orphans, for the Seminary, for Infirm Priests, for Cathedraticum, etc. Many people give that much or more to each of the diocesan collections, but the three-fourths who give only their nickel or dime prevent the grand total from becoming adequate. I say that the priest would favor such an arrangement, since it would be the only diocesan collection and the amount expected would be nominal.

Everything Else.

For national and international religious works, $1.00 per wage-earner throughout the country would net $10,000,000 a year, and it would take care, most handsomely, of Home Missions, Foreign Missions, Peter's Pence, the Catholic University, the new programs of the National Catholic Welfare Council, etc.

In other words, if there were a minimum assessment of $2.00 per wage earner for everything extra-parochial, all diocesan, national and international Catholic needs would be twice as well supported as at present, and the parish would have every Sunday and holiday collection for itself.

A Mistake.

One of the mistakes made by pastors who have a monthly collection is that the people are supposed to help themselves from the pews to an envelope for each separate monthly collection and most of them do not so help themselves. The

most effective way is to send a packet of fifteen envelopes to every wage-earner at the beginning of the year—twelve envelopes for the twelve monthly collections, one for the Easter Collection, one for the Christmas Collection, and one for the Special Collection for Diocesan and General Works. With the packet of envelopes should go a pledge card to be signed and returned to the pastor as an acknowledgment of the receipt of the envelopes and as a guarantee that he or she will give fifteen envelope contributions during the year. If the holder of the envelopes should forget or neglect to take it to church on the day the collection is to be gathered, he or she can give it the next week or any time during the month, but all wage-earners will have pledged themselves to give fifteen times. If they neglect to contribute in the fore part of the year, they will have it to make up at the end.

How Does it Work Out?

Many of our readers will say this sounds very fine in theory, but how does it work out in practice? Hundreds of priests have tried our plan and they write that results have greatly exceeded their expectations.

Our people are willing to respond to anything that is reasonable and they really like system, and each contributes more cheerfully when he knows that all others are helping along, that there are no "slackers". No young person would refuse to give a dollar or two monthly to the parish church and no one surely would withhold two dollars once a year if he knew that no more would be expected of him for the care of the Orphans, the Seminary, the Infirm Clergy, the Home Missions, the Foreign Missions, the Indian and Negro Missions, the Holy Father, the University, etc., etc.

Because our clergy have not followed the budget method and the old methods were not adequate to produce a surplus after taking care of the ordinary expenses of the parish, the people have had to hear money mentioned so often that they believe a real burden was placed on them. By following the systematic plans enumerated above, there would be no need of mentioning money from the pulpit more than once a year, and no one would feel that he or she was over-taxed, while two or three times the amount of money now raised would be collected.

J. F. Noll.

Huntington, Indiana.

CATHOLICS AND ADEQUATE CHURCH SUPPORT.

THE *Annals of the American Academy of Political and Social Science* for January, 1920, indicates the dominant thought of the various articles in the issue by the common heading "The New American Thrift". The fourth article, by Benjamin R. Andrews, Teachers College, Columbia University, and Assistant Director, Savings Division, United States Treasury, is entitled "Thrift as a Family and Industrial Problem". An appendix to the article contains a list of "Suggested Budgets for Families and Individuals", which is deserving of thoughtful consideration both because of the information these budgets contain and because of the assurance that some of the foremost Home Economists in the United States offered suggestions and advice to the compilers. The budgets are simply tabulations of incomes, of the number of persons in a family, and of the ordinary items of family expense.

For instance, the following is one of several carefully worked out tables:

SUGGESTED FAMILY BUDGET

$1200 a Year—$100 a Month	*Number in Family*			
	Two	Three	Four	Five
Savings	$10	$7	$5	$3
Rent	16	16	16	16
Food	27	31	41	48
Clothing	13	14	15	15
Housekeeping expenses	10	9	8	7
Church, Charities	6	5	3	1
Health, Recreation, Education	10	8	6	5
Personal, Miscellaneous	8	7	6	5
Total for month	$100	$100	$100	$100

Another tabulation is based on an income of $1800 a year, another on an income of $780 a year, when the wage earner has no responsibility except for himself.

An interesting part of all the budgets is the amount which these Home Economists thought fit to put aside for church and charities. For instance, where the income is $1200 a year with two in a family, the amount for church and charities is $72 a year; where there are five in the family, the amount is $12 a year. When the wage earner is alone and has an income of $780, church and charities should get $10.40. If the income is $900, church and charities should receive $26, and $120 if the income is $1800.

If the income is $5000, church and charities should get $432 a year, when there are but two in the family; $396, when there are three; $324, when there are four; and $300, when there are five. The part of the various incomes given to church and charities, as shown in percentages, is interesting When there are two in a family with an income of $1200, church and charities should get 6% of the whole. When the wage-earner is alone with an income of $900, church and charities should get not quite 3%. When the income is $5000 with two in the family, church and charities should get a little more than 8½% of the whole.

We do not know the religious faith of those who have made up these "Suggested Budgets for Families and Individuals." The presumption is that they are non-Catholics, and so presumably the sum which they name as the proper amount for church and charities indicates the judgment of the non-Catholic in such matters. What amount would Catholic economists name as a proper contribution to church and charity, if they offered a budget plan, either for families or individuals?

Again, if the various sums named by authoritative economists for the support of church and charity were put side by side with the actual amount which the individual Catholic or the Catholic family gives to the support of religion and charity, the tabulation would make a noteworthy comparison. We might learn whether or not the Catholics of America are giving more or less to religion and charity than the amount scientific investigators name as the fit sum for such purposes. It would throw some light on the much-discussed question as to the sacrifices Catholics make for religion, charity, and education. Would it show that a Catholic young man, single, who earns $900.00 a year, gives $26.00 to the Church and that the one

who earns $1800.00 a year gives $120.00? Would it show that the Catholic married man who earns $1800.00 a year and is responsible for no one except his wife gives $72.00 to church and charity? Who can throw light on these questions?

EPISCOPUS.

CONCERNING THE ITALIAN PROBLEM.

A VERY serious problem has recently been agitated in some of our Catholic weeklies—not without acrimony—involving the present religious situation of the Italians in the United States, and the possible remedies. While the Italo-American element possesses undeniable social virtues of great value for the country (they are hard-working, thrifty, family-loving, child-bearing, and honest; and these virtues are the noble product of their Catholic traditions and environment), it is a fact that as church members and church contributors they are, individually, not up to the level of other nationalities.

Some people who do not mince words in their passion for clear-cut explanations (unfortunately more cutting than clear), lay the cause of the whole trouble at the door of the Italian clergy, in Italy. The clergy of Italy is "lazy": they do not sufficiently instruct their flocks, and consequently the Italians lose or forget their faith, when in America. It is a simple, indeed, an ingenuous explanation; but it does not take into account several other most important circumstances. It ignores the history of thought in Europe during the last seventy years. It is the intrepid diagnosis of a village barber in a case that has defied the skill of the leading physicians in a large city.

Starting, roughly speaking, from the middle of the nineteenth century the Latin world has suffered a decline in practical Christianity due to the inroads of materialistic philosophy, Socialism and Masonry. An additional cause in Italy was the unfortunate political situation which seemed to impose on the people the heart-rending choice between religion and patriotism. The men who "made Italy" were good Catholics, a large majority of them. King Victor Emanuel was a good Catholic. The very generals who entered Rome were good Catholics. But the split between Church and State, combined with the other intellectual forces mentioned above, created a

vast current of "anti-clericalism". The priests of Italy may be "lazy"; but the fact that against incessant attacks upon them by anti-clericals they have been able to save so much Catholicity in Italy (as shown, if by nothing else, by the results of the recent elections) demonstrates that in their *dolce far niente* they must have found a little spare time for combat. Let us not forget that in Latin countries the Church has not simply to deal with foolish bigotry or with malignant incompetence of the *Menace* type: she has to fight with vigorous "intellectuals" in all scientific fields and with Socialistic masses. A mere lack of Sunday schools does not account for the decline of Christianity in Europe. And this phenomenon is not peculiar to Italy: France has suffered worse; Belgium has suffered considerably; Spain has not been left untouched.

It should not be forgotten, either, that the incalculable losses of the Church in Italy, owing to the political situation, were due to the consideration of other Catholic nations on the part of the Holy See. It was for the sake of the Irish, German, Austrian, Polish, and other Catholics that the Holy See did not meet the Italian government, or Italian politics, on the terms of the present day. It was in order to uphold the internationalism of Rome that the bulk of the Italian people was lost to the Church. It has taken fifty years to show that, no matter what might be the internal situation of Italy, the Holy See could not be reduced to a servile state. This tremendous sacrifice of the Church in Italy should not be lost sight of.

I wonder whether the American Church could furnish so many fearless men, and so competent, in social, intellectual, journalistic fields as are represented among the "lazy" clergy of Italy. I wonder what remnants of Catholicity we should be able to show in this country if we had to suffer a persecution of fifty years, conducted with the most perfected weapons of the devil's ingenuity, such as Catholic Europe has been undergoing. I do not doubt the results, though I should dread the experiment.

It may be granted that a portion of the Italian clergy has not been up to the requirements of the times. But the curious situation offers itself to our mind, that the Italian people are more religious in the south of Italy, where the priests are said—I do not by any means concede this to be absolutely true—to

be less active or less capable; whilst in the North, especially in Lombardy and Piedmont, where the priests are the most learned, the most aggressive, the most competent, the best organizers of any clergy in the world, a large mass of the people is inimical to the Church. I leave this to be explained by the simplifiers of problems. And it comes to my mind that I have heard many Irish priests remarking sadly that of late the Irish immigrants are not, in the religious sense, up to the quality of the "old stock". Is this the effect of ecclesiastic *laisser allez*? Come, let us leave to our enemies the charge of idleness against a clergy that has produced a Don Bosco, a Cardinal Capecelatro, a Bishop Bonomelli, a Padre Semeria, a Padre Alfani, a Cardinal Maffi, a Padre Gemelli, a Don Sturzo (people who have not heard of these men please stay out of the controversy).

So much for the trouble at the source. Let us take a look at our own hospitable American shores. We may state the question in plain utilitarian terms as follows: Are the Italo-Americans—we shall call them all by this name, whether born in Italy or here, because, with few exceptions, they are going to stay here—an asset or a liability for the Catholic Church, a drawback or a good prospect? Some of the Catholic newspaper writers I referred to at the beginning of this article have apparently regretted the expenditure of money necessary for the support of churches, schools, and clergy for the Italo-Americans. Let me set their financial hearts at rest. There are in this country—a very modest estimate—three million Italo-Americans. As they have, in the main, Catholic Church marriages, funerals, and baptisms, their contributions, if we take in the whole country, must reach very large proportions. Besides, they buy Catholic cemetery graves and plots. Some of them at least contribute to plate collections and to the various enterprises for raising church funds. They give their share to dues for dispensations, certificates, and the rest. It is impossible to make an estimate, but taking all these items together I am sure they represent a very substantial amount. Is it not the experience in many parishes that occasional perquisites are rather considerable from the Italo-Americans? I do not doubt that in certain dioceses the total of moneys obtained from Italians may be smaller than the moneys spent for

them; but, taking the country at large, I am sure that the Italo-American is a financial asset to the Church in America. This means very little, of course. Still, it may soothe some of those who are looking too closely at the wrong side of the ledger. I may add, for local color, that on the Pacific coast, especially in the San Francisco Diocese, we are pretty well satisfied with our Italo-Americans. Not that we have solved "the problem" from its many angles; but on the whole our pastors here are very well pleased with this class of parishioners, and, though we have large centres of Italo-American population, the necessity of national churches is not felt as imperiously as it is in the East.

Apart then from the petty financial question, the vital point at issue is to find out, if possible, the reasons why so often the Italo-Americans are non-church-goers and non-church-contributors. After that we might consider what remedies to apply. The partisans of the "ignorance theory", who explain the whole difficulty by saying that these immigrants were not sufficiently instructed in Italy, lose sight of some facts which are familiar to Italian priests but which may easily escape other observers. The large majority of immigrants from Italy, since they come from rural districts, have been from their infancy under strong church influences. They were good practical Catholics at home, and were instructed in Christian doctrine as much as the Catholic children in any country. Take, for instance, the people from the district round Lucca, Tuscany, or from the Genoese hinterland. I would pit any man from these districts in a catechetical competition against any man from Ireland or from this country, excepting perhaps pupils from Catholic schools. And I would pit any Italian girl from these same districts against the girls from any other nation, because these Italian girls go to Sunday School until they are married.

The most ruthless advocate of the "lazy priests" theory in his letters to the Catholic weeklies referred to quotes the instance of a woman who excused herself from going to church on the plea that she had a picture of the Madonna at home, and that she could pray as well at home as in church. Does he mean to say that this woman never heard of the obligation of hearing Mass on Sunday? That would be evidently absurd.

The woman in question was just giving him some sort of excuse which she knew very well could not hold water. The same priest quotes also another instance of a young man who went to see him about getting married and desired to be married right away, professing ignorance of any law of the Church in the matter. The young fellow, however, could not be in the dark regarding the laws of the Church—in Italy: for, getting married is a matter requiring there all sorts of red tape, both as to the State ceremony and the Church sacrament. One must procure at least a birth certificate and a certificate of his unmarried condition from the pastor; and banns are not dispensed with. Unless the young fellow in question had lived all his life on the top of a tree, he would surely know that. He may have thought, however, that he could get by in America without all these Italian formalities, and, according to the report, he succeeded in getting married within twenty-four hours. That could never have happened in Italy. Evidently the profession of ignorance on the part of the young Italian was a successful ruse. Ignorance is indeed out of the question altogether.

But why do not the Italo-Americans live up to their knowledge? That is the problem. Let us say that the Italo-Americans are miserly by nature, and grudge the few cents or dollars they ought to give to the support of religion. Thrift may be a racial characteristic that is praiseworthy; but not so miserliness. Even in regard to church matters, Italian priests in this country know that, while it may be hard for them to obtain money from their parishioners, all the time there are collections going on among them, generous collections, to help the church of their native village, to have Masses said by their old clergy, to celebrate festivals of their patron saints. Even if we admit a miserly instinct in Italo-Americans, we shall have simply to restate the problem in other terms: Is the faith of the Italo-Americans so weak that they are not willing to make a small financial sacrifice for the sake of religion? We should be forced to conclude from this that their faith must be indeed terribly diluted. But if it is, how explain the fact that in many circumstances their faith shows itself in the most glowing colors. A typical case comes under my observation while I am engaged in this writing. I have been asked to join in

marriage a young Genoese couple. The man came from Italy nine years ago; the girl arrived a month ago. No one could show a better Catholic spirit than that girl and, to a certain extent, her prospective husband. She told me how she went to church almost every day, to confession and Communion every month. She cannot understand why the people from her own town, here in this country, neglect religion so much. The man acknowledged that he has not been to confession since he left Italy: there he used to comply at least with the Paschal precept. I am sure that girl is in great danger of falling into the negligent habits of the rest. This cannot be explained by ignorance or miserliness, or even, in this particular case, by original weakness of faith.

There is something to be said about the incompetence of Italian priests in America. To be successful as pastors of Italo-American congregations, the priests in too many cases must be saints, financial geniuses, and first-class diplomatists. Sad to relate, not a few of them have fallen short of these requirements. It is a curious observation, however, that when only the average priestly zeal and ability are required, as when Italian priests have been put in charge of English-speaking congregations, or of Italo-American parishes where the people had not been spoiled (there *are* such parishes), they have uniformly been successful in a degree quite remarkable.

When one has disposed of the charges of ignorance, of miserliness, of clerical incompetence (or at least shown that these are at best secondary contributory causes), the various x's and y's are not solved, and I do not pretend to be able to solve them. To my mind the defection of so many Italo-Americans from practical allegiance to the Church is a most baffling psychological problem which defies a simple explanation. And I know full well that the tentative explanations which I venture to offer cannot be applied in a general way, because when we speak of Italo-Americans we speak of a group of people of very divers mental character. Northern Italians are quite remote, psychologically, from the Southern Italians. One underlying cause of a general nature I have already hinted at; namely, the weakening of the foundations of religious life among Latins due to the several reasons I have mentioned. I may add as a very important factor the difficulty of adjust-

ment of the Latin mind to an Anglo-Saxon atmosphere: a factor affected by many coefficients. There is the difficulty of the language; there is the tradition that the Church in Italy is a charitable institution. As all the parishes there are endowed, the clergy does not look to the people for support, but rather the needy look to the clergy for help. The elements of poetry and sentiment, connected with local history and usages, is missed by the Italo-Americans in the sober Catholicity of America. To this must be added the feeling, rankling in the hearts of the immigrants especially in the great Eastern centres, of industrial exploitation, a feeling that reacts against the Church as part of the social system of which the immigrant is or has been the victim. There is a prejudice that the Church is in league with the upper and oppressive classes, so dominant in Europe, and this sentiment flares up when the immigrant finds himself in the clutch of the American labor market. His Catholic Church is, apparently, the Church of the better classes and therefore the Church of his oppressors. We may well acknowledge that social exploitation or social ostracism in regard to the Italo-Americans has not always been efficiently counteracted by hospitality on the part of their American co-religionists.

Realizing his handicaps, the Italian immigrant, lured also by the memories of his own beautiful country, has thought that he would remain in America only for a short stay, that he was here only on a sort of working vacation during which even his religious duties were not so important as the necessity of making a little money against the day of his going back. This most fallacious idea that the Italian immigration was only temporary has been entertained even by social observers and by Church authorities. The ecclesiastical authorities in Italy have misread the situation just like almost everybody else. The result has been that large Italo-American groups have been allowed to become infected with religious slackness, and when finally a priest has appeared in their midst negligent habits have been so prevalent as to be extremely difficult to eradicate.

Another hindrance to the success of the Italian priest's work in America has been his own insufficient adaptation to his surroundings. Often placed in a position of grave responsibility when newly arrived in the country, out of touch with his

milieu, possibly affected by the poor opinion commonly entertained in regard to his countrymen, shocked at finding his own people so different from what he thought they would be, facing an unexpected financial situation, it is no wonder that in many cases his efficiency is impaired. I believe that at least this last situation may be obviated by placing the newly arrived Italian priests as assistants in American parishes till they have got their bearings and learnt enough of English to be able to interpret American customs and institutions. This would be a most valuable apprenticeship for them before being put in charge of purely Italian parishes.

Nevertheless, when all is said, I realize that my analysis of the problem is unsatisfactory. I am quite certain of this much, however, that never to any right-thinking priest should occur the thought that the Italo-Americans are a burden to the Catholic Church in America. Here they are, three million strong and over. Deficient in instruction, let us grant; not so well disposed toward the Church, not so generous, not so amenable to authority, yet with a sound basis of Catholicity in their souls. As such they represent the most wonderful opportunity that we have in this country for the development of the Church. Let us cease the squabble about who is to blame for their lack of practical religion. It is time to abandon the dabbling in mysterious psychology, and go to work in this portion of the Lord's vineyard.

ALBERT R. BANDINI.

Stockton, California.

Analecta.

SACRA POENITENTIARIA APOSTOLICA.

Sectio de Indulgentiis.

DUBIUM CIRCA INDULGENTIAS LITANIIS MARIALIBUS ADNEXAS.

Propositum fuit huic S. Tribunali sequens dubium:

"Quibusdam in locis consuetudo invaluit Litanias Lauretanas sic cantandi ut (1) semel tantum recitetur *Kyrie, eleyson* (Kyrie eleyson, Christe eleyson, Christe audi nos, Christe exaudi nos); (2) invocationes mariales ternae coniungantur cum unico *ora pro nobis* (Sancta Maria, Sancta Dei Genitrix, Sancta Virgo Virginum, ora pro nobis); (3) semel tantum pariter dicatur *Agnus Dei* (Agnus Dei, qui tollis peccata mundi, parce nobis, Domine, exaudi nos, Domine, miserere nobis).

"Attento can. 934, § 2 *Codicis Iuris Canonici*, quaeritur utrum hac ratione fideles lucrari valeant Indulgentias Litaniis adnexas".

Sacra Poenitentiaria, mature consideratis expositis, respondendum censuit: *Negative.*

Hanc autem sententiam, ab infrascripto Cardinali Poenitentiario Maiore Ssmo Dno Benedicto Pp. XV, in audientia diei 18 vertentis mensis relatam, Sanctitas Sua confirmavit et insuper declarari iussit: *praedictam consuetudinem non esse approbandam, ideoque ab Ordinariis prudenter curandum ut in locis ubi viget submoveatur.*

Datum in Sacra Poenitentiaria, die 21 mensis iulii, anni 1919.

O. CARD. GIORGI, *Poenitentiarius Maior.*

SACRA CONGREGATIO DE RELIGIOSIS.

Dubium circa Testimoniales iuratas.

Sacrae Congregationi de Religiosis propositum fuit sequens dubium: "Quid agendum in casu quo Superior Religiosus vel Rector Collegii aut Seminarii renuerit iuramento firmare, ad normam can. 545, § 1, litteras testimoniales a Superiore alterius Instituti requisitas pro admittendo postulante ad normam can. 544, § 3?".

S. Congregatio, re mature perpensa, respondendum censuit prout respondet: "Praescriptum canonum esse servandum, et Ordinarius, si agatur de Institutis iuris dioecesani aut laicalibus, sive Collegiis aut Seminariis; vel Supremus Moderator in Institutis clericalibus aut in Ordinibus Regularibus, contra tales Superiores renuentes procedant, eos cogendo etiam per poenas, usque ad privationem officii. Quodsi nihilominus litterae iuratae haberi non possint, res deferatur ad S. Congregationem".

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 21 novembris 1919.

Maurus M. Serafini, Ab. O. S. B.,
Secretarius.

ROMAN CURIA.

Pontifical Appointments.

16 July, 1919: Monsignor F. H. Gavisk, of the Diocese of Indianapolis, made Protonotary Apostolic.

20 September: Monsignors William Foley, Leslie J. Kavanagh, and Joseph M. Gleason, of the Archdioceses of Chicago, New Orleans and San Francisco respectively, made Domestic Prelates of His Holiness.

1 October: Monsignor James MacCaffrey, of the Diocese of Clogher, made Domestic Prelate of His Holiness.

10 October: Monsignor Thomas King, of the Archdiocese of Sydney, made Domestic Prelate of His Holiness.

14 October: Monsignor William Hawkswell, of the Diocese of Leeds, named Privy Chamberlain *soprannumerario* of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. PENITENTIARY APOSTOLIC answers a question regarding the manner of singing the Litany B.V.M. for the gaining of the indulgences attached thereto.

S. CONGREGATION OF RELIGIOUS solves a doubt concerning sworn testimonial letters required from the superior of another institute for the admission of a postulant (Can. 544, § 3).

ROMAN CURIA publishes a list of recent pontifical appointments.

WHAT IS A RUBRICAL ALTAR?

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Van Hulse's recent plea for the *pallium altaris* or *frontal*, changed according to the liturgical colors, is a much needed call to obedience of the Church's clearly expressed desire. That the omission of the frontal is tolerated where the altar is of some precious material is no excuse for its total disuse. Dr. Adrian Fortescue, in his *Ceremonies of the Roman Rite Described*, notes (p. 6) that "there is no permission to dispense with the tabernacle veil where the Sanctissimum is reserved, though this abuse often occurs at Rome". This veil, or *conopeum*, must be of the liturgical color (excepting of course, black), or of cloth of gold or silver. It must cover the entire tabernacle, an arrangement physically impossible in the vast majority of our American altars. It is none the less deplorable that they should continue to be thus built in defiance of the rubric. As to the *baldachin* or *ciborium*, Dr. Fortescue refers to numerous decisions of the Sacred Congregation of Rites, insisting on its use where the Blessed Sacrament is reserved. There is, as he also notes, no authority whatever for the glass of the sanctuary lamp being other than white.

In the consideration of what an altar should be, complications arise from the fact that the original conception of a *table of sacrifice* has been enriched by other supplementary ideas. Mass was celebrated at an early date on the tombs of the

martyrs, in accordance with the natural and beautiful idea that the bodies of those who had made themselves living sacrifices, were the most fitting altar-stones, as it were, on which the Divine Victim, whose example had inspired them, could be offered up. This *tomb-conception* remains an essential one, as is shown by the requiring of relics in our altar-stones, but its architectural influence was not always happily combined with the original idea of a *table*. Then, too, as the external cultus of the Blessed Sacrament, with its attendant rites of Exposition and Benediction, developed in the late Middle Ages, the idea of a *throne* became more and more prominent. Here again the architectural results were not always happy. An immensely high and richly carved tabernacle, for instance the *Sakramentshaüschen* of St. Lawrence's Church at Nuremberg, can be extremely beautiful, when entirely separate from the altar, but the combination of *table* and *throne*, necessary when the precarious custom of a hanging pyx gave way to the standing tabernacle, is obviously best accomplished by the Church's own prescription, i. e. the baldachin or ciborium over the entire altar, a prescription, as we know, almost universally disregarded in this country.

Certain general artistic considerations suggest themselves in the problem of altar construction as a whole. In the first place, all works of art must exhibit *unity in variety*. No arbitrary limit to ornamentation can be fixed, but the limiting principle is that parts and details must be organically related to the whole or the result will be a lack of harmony fatal to beauty. Thus the *Divine Comedy*, or a Gothic cathedral of the best period, though infinitely rich in detail, forms, by subordination of these details to a larger concept, an organic *whole* of surpassing beauty. In many a baroque church of the late Renaissance, on the other hand, or in such a poem as the *Pharsalia* of Lucan, the mind is bewildered by a multitude of details bearing little or no relation to the general plan. One can no longer see the forest for the trees. Wealth of ornament, then, becomes esthetically bad, not at any arbitrary point of elaboration, but whenever it ceases to contribute to the general effect. And, of course, the more elaborate the conception of a work of art is, the greater must be the skill of the artist in order to execute it without sacrificing the effect of unity.

Sincerity is also an absolute essential of sound art. If the forced expression of emotions which a poet does not feel is bad in literature, if a painter disgusts us by attempting to conceal his lack of inspiration with tricks and meretricious display, how much more shocking are artificial flowers, enamelled tin tubes masquerading as candles and wood imitating marble, on an altar. What place have these shams on the altar of the God of Truth? Their meaning, if they have any, is a sheerly diabolical one. "Honor Christ with shams as we do," they seem blasphemously to urge us, "for your best is too good for Him. You may just as well serve Him with sham-praise and sham-contrition and sham-love!" Whatever ignorance or thoughtlessness may excuse the makers and users of such horrors, there can be no question of their shocking impropriety. Materials may be costly or inexpensive, but it is absolutely necessary that they be genuine.

Finally, in a useful work of art, such as an altar, the character of its unity is determined by the use to which it is to be put. Now an altar is primarily meant for saying Mass, and hence whatever distracts the spectator's attention from the rite thereon performed is, even from an esthetic point of view, a vicious element. It is surely obvious that to make the altar a mere easel for paintings, a mere pedestal for elaborate groups of statuary, or a mere incidental shelf on a construction that towers half way to the roof, however beautiful in themselves these added features may be, has the inevitable consequence of overshadowing and dwarfing the celebrant and the whole sacred action. The effect of the elevation of the Host at such an altar, for instance, is as though the builder were desirous of making the exhibition of our Lord to His people's adoring gaze as unimpressive as possible!

In the best medieval period, on the other hand, everything about the altar was designed to focus attention on the Mass. The placing of the altar in an open space, simple furnishings of crucifix and candles, the colored frontal, the lowness or inconspicuousness of the reredos, often formed by a hanging strip of the stuff used for the baldachin, the *riddles* or curtains at either side, all concurred in this result. Images of our Lord, of the Blessed Virgin, and the saints were indeed abundantly used to excite the piety of the faithful, but the church-builders

showed their sound artistic and liturgical sense by placing these objects of veneration elsewhere than on the altar, so that both altar and sculpture produced their full effect. The characteristic arrangements of later styles, the huge wooden altar-pieces of Bavaria, the elaborate reredoses of the English Perpendicular Period, above all the towering Spanish constructions which many of our churches have imitated, are often beautiful works of art. They might perhaps fitly have been placed on side altars, if such may be regarded chiefly as *shrines*; but on the main altar they are out of place artistically and go hand in hand historically with the decadence of a sense of liturgical proportion.

It is on these grounds of rational criticism, and not in any spirit of narrow archaism that the writer would direct the attention of the clergy and of ecclesiastical architects to the principles which inspired the thirteenth-century designers. They can be applied to any style, for the undesirable features of styles later than the early Gothic need not be copied together with their peculiar beauties. We should not blind our eyes to the fact that in the matter of altars, as in so many others, the men of the "greatest of centuries" combined art and piety with a surer instinct than their successors.

Nor is this conclusion merely personal. The writer has recently found it strikingly confirmed by Mr. Edmund Bishop's admirable essay on "The Christian Altar" in his *Liturgica Historica*, an immensely interesting book, whose high price is an unfortunate bar to wide circulation. "The High Altar (i. e., reredos) of Winchester or of St. Albans," the essay says (p. 31), "so justly admired, and the miserable wooden painted thing put up in many a noble French church by aspiring poverty in the early days after the Revolution, really belong to the same family; the aim was to put up something strikingly rich and beautiful, no doubt, if possible; but at any, even the least cost, something strikingly big." And of an "altar" eighty or ninety feet high, "a pyramid of black and white marble, niches, urns, ornaments in profusion all complete," the author declares: "The effect is superb; so I thought when I first saw it as a youngster, so it has always seemed to me still, when I have seen it since. But whether there were altar there or tabernacle, so far as *observation* goes, I never

noticed and cannot tell. So far as I can make out, in our first period the idea by which everything was determined was the very altar of God itself; in our last the determinant is the senses of the beholder and the impression to be made by the designer upon him."

AMATOR LITURGIAE.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Van Hulse's article "What is a Rubrical Altar?" breathes a spirit of love for the beauty and decorum of the house of the Lord. There is only a slight criticism to be made, namely of the tendency, where the Church allows considerable latitude, to interpret too rigorously the views of some liturgists and certain passages in our text books. Beginning with the question of the *pallium*, I ask, is not the pall mentioned in connexion with the corporals covering the chalice rather than the antipendium? One is *palla*, the other is *pallium* (where *palliae* comes from I don't understand). Despite the eloquent appeal of the author of *Essais Liturgiques* for a change of color in the antipendium, this change is not *de rigueur* and may be dispensed with, if the front of the altar be itself decorative. The attack on "embroideries and lace, these marble and wooden carvings, this tinsel and gilt," in view of the customary practices in Catholic countries where the pallium is silk-embroidered, bejewelled, of cloth-of-gold enriched with pearls, of silver, etc., is somewhat iconoclastic. In connexion with the baldachin there is quoted the passage of the Ceremonial in favor of a dorsal. But I call attention to the fact that the Ceremonial says, "applicari poterit". Now there is a considerable difference between a mild permissive "may" and a peremptory "must". As far as the baldachin is concerned, it is important to keep in mind the fact that even in Rome the custom has prevailed of dispensing with it, except for the high altar; and in reference to those of cloth I firmly believe that on account of the great danger of fire their use will gradually be eliminated.

In conclusion I chime in with Father Van Hulse in his appeal for all honor to the King. Without going to extremes,

let us make our altars as magnificent as possible. Let us not be swayed by the "say so" of non-Catholic architects who naturally are prejudiced by their early environment. The remark of an observant person regarding a very elaborate Catholic church with a very plain altar—"The interior of that church strikes me as decidedly Protestant"—is not wholly amiss.

H. A. JUDGE, S.J.

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Van Hulse's quotations on the subject of altar construction confirm the necessity of a thorough comprehension of the essentials required by the Church for the adequate celebration of the mysteries. In the 15,000 churches that dot this great country, priests have labored with zeal to make the church, whether of humble or grand design, a fitting place for our Eucharistic Lord.

The accidental perusal of Vol. 31 of the ECCL. REVIEW, with its pictures of altars, led me to compare the altar in my church with the prescriptions for an altar as specified in liturgical works. Then Father Judge's article gave us the opportunity to ask the question, "What is a Rubrical Altar?" I came to the conclusion that our knowledge of altars was mostly a matter of observation. They all look alike, aside from the architectural view or the fact that one was of wood and another of marble. The only exception I have noticed is the one at Notre Dame University. It is a double altar of bronze. The tabernacle is standing free, on a small centre pillar, with the tabernacle doors high enough to clear the altar card.

An altar that would serve the needs of the average parish church calls for the following: (a) the mensa and the antipendia of the various liturgical colors, (b) the tabernacle, which should be raised a little above the mensa, so that the altar card will not hide it; yet not so far back as to be out of reach of the celebrant. It should stand by itself, free from the steps upon which the candelabra stand, so that the conopeum of the liturgical color of the day may cover it on all

sides,[1] (c) the crucifix with nothing else to rest upon the tabernacle, (d) a baldachin or ciborium which is to cover the whole altar.

Now there are a few things that ought to be elucidated. It is the practice in our churches to have Benediction with the Blessed Sacrament of the main altar. It is prescribed that the ostensorium be placed "in throno". De Herdt (Vol. II, p. 40) says: "SS. Sacramentum semper exponendum est in throno cum baldachino proportionato coloris albi." Wapelhorst: "ostensorium in throno vel loco eminenti collocat." Hence, when we have Benediction with the Blessed Sacrament it will be necessary to place a throne with a baldachin somewhere. It cannot be placed upon the mensa, for that is not "in loco eminenti". To quote from the ECCL. REVIEW (Vol. 14, page 392): "As for the artificial supports placed upon the table of the altar, or the awkward arrangements called Thabors, they are unrubrical. The Clementine instruction expressly ordains 'ut thronus cum superimposito baldachino in quo ostensorium collocandum est, in eminentiori altaris parte assurgat velisque sit instructus albi coloris.'" The rest of the quotation does not apply here, for in our churches we have no special altar of the Blessed Sacrament. Now if the practice of standing the ostensorium in the place of the crucifix on top of the tabernacle could be made lawful, we could then construct a baldachin which would not rest upon the tabernacle, but would rest upon the mensa, and our difficulties would be solved. For the question asked in Vol. 14, p. 371—"utrum tolerari potest usus statuendi crucem super thronum, et in eo praecise loco, super quo publice adorationi in ostensorio exponitur SS. Eucharistia?—*Negative*"—would not apply, as our practice is the opposite, putting the ostensorium in the place of the cross. The only other way of using our main altar for exposition would be temporarily to "detabernacularize" the tabernacle by removing the ciborium with the Sacred Species to another altar.

F. J. JANSEN.

[1] S. C. R., 28 April, 1866.

SALARIES OF RELIGIOUS TEACHERS AND ORGANISTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

To-day the labor question is paramount to all other considerations. Strikes with demands for higher wages and shorter hours are daily occurrences. And, if a man's progress be based on his earning power, then by all accounts the unskilled laborer is making more strides to the goal of success than the skilled or professional man.

No one can justly envy the laborer his financial progress: in view of the high cost of living to-day he is entitled to higher wages than he has been getting heretofore. Public opinion agrees upon this point. But while every trade or profession has its official organ to champion its cause, we have not yet heard of a paper or magazine that has taken up the cause of our religious communities of Brothers and Sisters and lay teachers in Catholic schools and colleges to demand more equitable recompense for their invaluable services. Some of our bishops have, we understand, instructed their pastors that the salaries of teachers are to be raised; but such steps in providing for the fair support of those who labor in the important field of Catholic education are by no means general.

It is a question which concerns priest and people. We all know that it requires more money to supply a table to-day than it did before the war. When we compare present expense accounts with those of previous years, the excess makes us conscious that things have to be readjusted on the principles we studied in the tract " De Justitia et Jure ". It concerns the building next door to the church, as well as the rectory, where the cost of the necessaries of life amounts to double that of previous years. A sum ranging from $200 to $300 a year, which the pastor has to pay for each Brother or Sister to the community to which he or she belongs, will not meet the very economical needs of community life.

The writer's attention was called to this fact by a casual remark made by a superior of one of our large convents. It was in the course of a conversation on the conditions of the times, when she said: " Many employers have increased the salaries of those in their employ without demands being made, because they seemed to realize the necessity for it. Although

all salaries have not been increased in proportion to the advance in the price of foodstuffs, still some consideration has been shown. The majority of Sisters, however, are receiving no more to-day than in previous years. We do not get food, books and clothing as cheap now as in former times, and yet we must support ourselves on the same amount as before the war."

Looking at the question from an unselfish and unprejudiced point of view, are we doing justice to the religious who teach in our parish schools? And what is said of these applies equally to lay teachers who do not live in communities.

In this connexion it may be well to draw attention also to the organists who, Sunday after Sunday, in rain or shine, hail or sleet, are required to be at their posts, and who, even in normal times, have received an all too meagre recompense for their services. They hear the Word of God preached every Sunday. Often the topic of the sermon is justice and rights.

What inferences will the underpaid organist deduce from these sermons? Consider the facts in their true light. The organist who receives a salary of $1000 a year is considered a well paid man. In our Catholic churches he is the exception. From all information on the subject we learn that the salaries vary from $300 or $500 to $1000 a year; very few Catholic churches pay more, even in large cities. Allowing that the organist is free to earn additional income as a private teacher of music, it must be remembered that the opportunities for such earnings are in many cases very limited. Considering the time and labor spent in attending to the service and training of singers, all of which requires special gifts and preparatory education, we are by no means doing justice to the man or woman who is an essential adjunct to any well organized parish. Can these servants of the church give the best that is in them unless they are fairly supported? And is not the Holy Sacrifice of the Mass worthy of the best service? If the unskilled laborer can demand and receive seven or eight dollars a day, what is the organist's just claim for his services?

Something, then, will have to be done; the recompense made to the teaching communities must be readjusted to meet the higher cost of living now prevailing. I am, of course, aware of the fact that our pastors alone cannot readjust this matter

satisfactorily. "It can be done only [*America*, 20 December, 1919] by an immediate and generous response of our Catholic people to the exhortations of the hierarchy and of the parish clergy, to support our schools." And here precisely, it seems to me, lies the solution of the question. That our Catholics are generous, that rich and poor alike will give according to their means for the support of any Catholic institution whose needs they appreciate, is clearly evidenced by the thousands of churches, the thousands of schools, and by the hundreds of asylums and hospitals that cover the land. But our people have had the necessity of church building, school building, and Christian charity drilled into them in season and out of season, year after year. If the same voice of the clergy, and above all of the bishops, were raised with no less insistence in favor of our teaching Sisters, in favor of our lay teachers, in the parish as well as in the higher schools; if their needs were brought home regularly to the Catholic people, there is not the slightest doubt that they too would experience the boundless charity of our Catholic laity.

Catholics with money to leave or to give would think as instinctively then of the parish school and of the Catholic high-school or college as recipients of their bounty as they do to-day of the hospital and asylum. And the support of the absolutely necessary institutions of elementary instruction and higher learning and of their teaching staffs would not be left solely or at least in the greatest part to the devotedness of our religious men and women.

AMICUS JUSTITIAE.

SPIRITISM AND TELEPATHY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Under the heading "Spiritism and Telepathy", Rei Studiosus writes very interestingly in the January number of the ECCLESIASTICAL REVIEW. He complains that Mr. Raupert's article in the November number did not seem to release any interest. Perhaps the latter's dicta were too categorical. Will it be permitted a rei etiam studiosus to offer his views on Mr. Raupert's propositions?

I. In his first point Mr. Raupert attempts to prove that it cannot be maintained that the scientifically observed phenomena of Spiritism do not exceed the powers of nature, and that the activity of independent spirits in connexion with them is not demonstrated. He concludes: "Therefore we must emphatically say that, once given the fact of the existence of pure spirits, these same phenomena are to be ascribed to the activity of these same spirits."

Rei Studiosus justly repudiates Mr. Raupert's dictum that: "although we do not know all the forces of nature, yet we do know the extreme limitations of these same forces".

Mr. Raupert's *Resp. I.* is based upon the following two propositions: (1) The human soul separated from the body cannot move matter; therefore the telekinetic physical phenomena of Spiritism must be caused by pure spirits. (2) Mind-communication between two living persons, or between a living person and a departed soul, is impossible; therefore the psychical phenomena of Spiritism, conveying intelligence from outside the medium, are to be ascribed to pure spirits.

To (1) we reply that the alternative of discarnate or of pure spirits is not exhaustive. Any of the following alternatives may be urged to the destruction of the proposition, viz.

(a) The records of scientific investigations of mediums show, first, that mediums in many cases did produce the phenomena fraudulently, using clever methods and great skill, and that, under the conditions obtaining, this fraud was difficult to discover; secondly, that in cases where fraud is not recorded it cannot be shown that it could not have been perpetrated, especially since the phenomena could always be referred to known methods of conjuring; thirdly, that when automatically registering apparatus or adequate physical protection was used, there would either be no phenomena, or fraud would be recorded. Hence it *seems* impossible to *prove conclusively* that the physical phenomena cannot adequately be explained by skilful conjuring. John Arthur Hill seems to admit that individual cases cannot be conclusively proved genuine; and for this reason he appeals to cumulative evidence.

(b) It has been found that hypnotized subjects assume a suggested activity; in the state of so-called dissociation of personality a subject will assume a suggested rôle and follow

it out with greatest consequence. It would not be strange, then, if the entranced medium assumed the rôle of a certain "spirit" and acted accordingly. That such is often the case is held by prominent psychologists. Moreover, the hypnotic state, closely related to trance, shows hyperesthesia as well as greatly increased agility which would help to perfect prestidigitation. Putting these things together, we may conclude that "unconscious fraud" in the trance state would be more effective than ordinary conjuring, and that it would adequately explain the so-called telekinetic phenomena of Spiritism.

(c) "When it is the question of *merely physical* phenomena, such as table turning, raps, various movements and even *levitations*, they are not to be attributed to a preternatural agent unless it is morally certain from various circumstances that they evidently contradict the laws of nature. Many in our days think it probable that there is in the human body, especially of certain persons in whom the nervous system is preeminent, some kind of fluid, analogous with the magnetic or electric fluid, which can be projected externally and can flow into nearby objects either by means of immediate contact or by mediate contact transmitted through the *ether*; and thus the raps and table rotations can be explained at least *hypothetically*.

"The same may be said of the intellectual phenomena which do not transcend the powers of those present and of the *medium*; for, if answers are given under the influence of the *medium*, they do not proceed from the very table, nor necessarily from a supernatural agent, but only from the mind itself of the person who directs the movement of the table by means of the fluid which he emits" [1]

The experiments of de Rochas, Boirac, Alrutz, and others, give evidence of the existence of a "force" proceeding from the human body and acting outside it. Dr. Poul Bjerre, who has made a special study of mediumship from the point of view of a neurologist, writes: "That nerve force is emitted beyond the organism is no more remarkable than that heat is thus emitted—that the radiating nerve force causes a sound is no more remarkable than that the heat causes the thermometer to

[1] Tanquerey, *Mor.* I. (1912), NN. 912-913.

rise. Why should not the chemical tension which, freed in the brain cells and transformed into electricity, flows through the nerves be capable of radiating from them in one form of energy or other, just as the heat generated in the same manner is capable of doing? Perhaps the difference is to be found only therein that the skin is a better isolator for nerve force than it is for heat—or perhaps we are astonished only because we do not possess adequate means to register the radiating nerve force under ordinary circumstances? Besides, those who have studied the strange phenomena called "the exteriorization of sensibility" consider themselves to know other occasions when the nerve force radiates; our own studies in this direction make us inclined to take their view." [2]

Now, according to Tanquerey, we must be morally certain that the possibilities of (a), (b), and (c), singly or combined, are excluded, before we accept preternatural causation of the physical phenomena.

II. The proposition 2 of *Resp. I* rests upon the categorical dictum that mind-communication between two living persons, or between a living person and a discarnate spirit, is impossible. We shall regard only the former alternative. In the *Resp. III* Mr. Raupert says: "The notion of extra-sense communication, whether by mind projection, or by ether vibrations, or in any other manner, is opposed to sound principles of Catholic philosophy regarding the spirituality of the human soul and the likewise spiritual nature of its intellectual operations. The contrary view can only be maintained by such as hold materialistic principles."

To this we reply as follows:

1. "A person may imagine an action he wants someone to perform . . . and the second person, without coming in any contact with the first, conceives an image of that action and does it. . . . Granting the facts are true, as indeed they would seem to be, we must make their explanation contain the three following conditions: that the imagination of the operator produce a cerebral action capable of some sort of transmission; that this action diffuse itself outside the brain of the operator until it reach that of the patient; that in the patient's brain

[2] *Fallet Karin* (1905), p. 91.

it become the efficient excitant of an image corresponding to that in the mind of the first person.

"A similar explanation may possibly account for *telepathy*, which etymologically means sensation at a distance. Of this phenomenon examples are by no means rare. . . . It has this much in common with mental suggestion, that the communication between agent and patient takes place without the aid of the sense-organs, and that the agent puts forth a great deal of energy whilst the patient is in a state of excessive nervous excitability. The distance, however, which is sometimes very considerable between the two people, as well as the very diverse forms the phenomena may assume, do not allow us to identify telepathy with simple mental suggestion. *It may be that certain natural factors in the events have not yet been disclosed.* It may even be that all or part of the effect is due to some preternatural agencies. The solution of the problem remains for the future." [3]

"*Mental suggestion* is a suggestion made immediately from mind to mind without any sensible sign, word, or gesture. Several hypotheses have been proposed to explain such facts, supposing them to be authentic. None seems satisfactory, or, at least, sufficiently based on known mental or physical properties. Is it possible for an idea to correspond to certain brain processes which would be transmitted to and interpreted by another brain? *Here again recent discoveries in physical sciences must make us hesitate in denying this possibility.* As we do not know all the properties of matter, so we do not know all the properties of organized matter, nor of mind. Investigations seem to point out that mental work produces something like emanations or radiations. *At certain times two brains may be in special relations of sympathy, so that one of them is apt to receive and interpret the other's message.*"

"*Telepathy* is the communication between two minds without the help of the senses, and generally at a great distance. The alleged facts consist chiefly of apparitions of persons dying far away, of a sense of uneasiness when some absent friend or relative meets with an accident, and of certain premonitions of danger. Whether or how such facts can be explained, is

[3] Cardinal Mercier, *A Manual of Scholastic Philosophy*, Vol. I, *Psychology*, N. 136.

not possible at present to say. The indications given for mental suggestion or thought-transference apply also to some of the facts of telepathy.

"Though-transference, if possible, would also be a clue toward an explanation (of the phenomena of spiritism)."[4]

2. The answer to Mr. Raupert's propositions depends upon the meaning of the term "extra-sense communication". If it stands for communication that is independent of all organs of sense, including the brain and nervous system, we gladly admit that the possibility of such communication, which would be directly from soul to soul, seems to oppose the Thomistic school of philosophy.

If, however, the term "extra-sense communication" stands for communication outside the ordinary channels of sense, i. e. hearing, sight, touch, taste, and smell, the question becomes very different. Ordinary sense communication is eliminated, but the medium of brain and nervous system is *not* eliminated. The hypotheses usually advanced by scientifically trained men for the explanation of telepathy or mental suggestion as natural processes involve the agency of the brain and nervous system.

Scholastic philosophy admits that knowledge is received, generally speaking, through the senses. Intellectual knowledge is posterior to sense images. And the genesis of sense images involves purely physical functions, such as light rays falling upon the retina or sound waves striking the ear drum. Such impressions of a physical order are transmitted by nerves to the brain cells, and sense images are formed.

There is nothing absurd in thinking that some sort of "force" analogous to the "ether vibrations" known as light, or to electricity or Hertzian waves may produce a distinct impression upon the nerves or brain cells, and that these impressions may give rise to sense images. Nor is it absurd to think that physical reactions in the nerves or brain cells concomitant with and corresponding to phantasms in the imagination may produce some such "force"—v. g. ether vibrations. If the production of a certain phantasm in the imagination produces a certain set of reactions in the brain cells, and those

[4] Dubray, *Introductory Philosophy*, pp. 200, 201.

in certain nerve cells, and these reactions produce a certain set of vibrations in the ether, it would not be absurd to think that these vibrations, when reaching another nervous system and brain would produce a similar reaction in the cells of that system which in its turn would produce the corresponding phantasm in the imagination. *A fortiori* it would not be absurd if that phantasm, or the phantasms which associated form it, were no strangers to that brain. And if there is nothing absurd in this, telepathy or mental suggestion as natural modes of communication outside the *ordinary* channels of sense (that is to say those we usually employ) would no more be opposed to the sound principles of Catholic philosophy regarding the spirituality of the human soul and the likewise spiritual nature of its intellectual operations than is communication by hearing or by sight.

The hypothetical process outlined above is in essence found in Cardinal Mercier's hypothetical explanation of mental suggestion and telepathy. Thus it is not confined to such as hold materialistic principles.

It may be objected that "ether waves" is but an hypothesis. That does not matter. Energy needs a medium for transmission. Consequently, there must be some medium which transmits light, the Hertzian waves, etc. This medium, whether or not ether, may also be capable of transmitting "brain waves". That we are unable to explain light and Hertzian waves, electricity and magnetism, does not prevent us from using the analogy they offer.

III. In his *Resp. II* Mr. Raupert says that the notion of the development of secondary personalities is both opposed to the principles of sound philosophy and destructive of Revealed Truth. As a consequence the phenomenon of secondary personalities cannot be used to explain spiritistic phenomena.

To which we answer as follows. The phenomenon known under the name of "secondary personalities" and "dissociation of personality" is sufficiently well established to be ranked within the confines of science. All modern psychologists, whether professedly Catholic or not, accept it and treat of it as a natural phenomenon. Anyone may verify this statement by looking up such authors as Cardinal Mercier and Father Maher, S.J.

Dr. Dubray writes (op. cit. pp. 197-198): "In some cases a person has had, so to speak, two or three *successive* or *alternating* personalities, which, though succeeding each other, form in consciousness two continuous series and are generally more or less independent.—Sometimes — one series is privileged, and includes the other, but not vice versa. Something, e. g. language, knowledge of persons, etc., may be, but is not always, common to both series. If one "personality" has any knowledge of the other, it will generally refer to it in the third person. It also may happen that in one series the character and aptitudes are greatly different from those in the other series.

"Two *simultaneous* personalities" may also be found. For instance, while the subject is engaged in conversation with another person, a third person may ask questions which will be answered rationally by automatic writing. In more general terms, *two simultaneous series of rational actions will go on independently*. It is remarkable that, when the subject writes automatically while carrying on a conversation, the "writer" will refer to the "speaker" in the third person, and even may refer to him as a stranger or an enemy.

"Such facts—which of course are rare—occur chiefly in cases of hysteria. Hysteria is a very complex organic and mental disease, having several points in common with somnambulism, chiefly the hyperesthesia of certain senses."

Dr. Dubray here enumerates the various characteristics of the phenomenon of "secondary personalities" which make it especially valuable in explaining certain phenomena of Spiritism, above all the apparent possession. In view of what he says it does not seem rational to deny that the phenomenon of "secondary personalities", apart from its interpretation, *does* explain many psychical phenomena of Spiritism.

The value of this fact is not diminished by giving a *wrong interpretation* to "secondary personalities". The terms used to designate the phenomenon have gained general acceptance, and it is clear to the Catholic psychologist what they imply. No one pretends that an individual has more than one *real* personality (in the Scholastic sense of that term), nor that the *real* personality is divided or dissociated. Rather, many non-Catholic psychologists altogether deny the existence of

real personality, and reduce the notion of personality to a mere coördination of conscious or subconscious states. Hence they speak of several personalities.

Now, the *real* personality is the substantial Ego; the *empirical* personality is a dominant group of ideas. Both exist. I am conscious of the empirical personality; only through it can I know the underlying real personality. See Cardinal Mercier on that point.

It is the *empirical* personality to which we have reference when we speak of "secondary personalities" or "dissociation of personality". For while the *real* personality remains one and enduring, the *empirical* personality may undergo slight or radical changes which express themselves in the actual self-consciousness. It is these changes that constitute *apparently* new personalities in an individual, and also *apparent* possession by an external personality.

On this Cardinal Mercier writes as follows:[5] "These observations [regarding real personality and self-consciousness] it is important to bear in mind when there is a question of 'variation in personality', 'double or multiple personality', etc. In such cases, what happens is not that the first individual subject, or person in the strict sense, varies, or is changed, or ceases, or becomes double; but the forms of activity through which the person comes to know himself vary. For a person knows himself not directly but through his conscious acts. Consequently as these acts vary or become changed, so does the mode under which his personality appears to him vary or become entirely changed."

And Dubray:[6] "Duality or Multiplicity of 'Selves' or 'Personalities' is a term frequently used, although what it expresses is in reality a dissociation of the centres, chiefly of the memory centres."

Not only, then, is the phenomenon as known under these terms fully established and accepted by science, but it is fully accounted for by Catholic psychology. It seems worse than silly to deny it on the ground that it can be given a wrong interpretation, claimed by no psychologist, but based merely upon play with words.

[5] Op. cit., p. 313.
[6] Op. cit., p. 197.

It will have been seen that an adequate answer to Mr. Raupert's three *Qu.* and *Resp.* can be obtained by referring to "the trained Catholic philosopher for aid in the right solution of the problem".

VERITATIS AMATOR.

TELEPATHY AND THE DIVINING ROD.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of "Spiritism and Telepathy" in the January number of the REVIEW, I would like to mention that I had a few years ago a neighbor and parishioner who could easily locate water underground and also ascertain the depth of the water below the surface. I accompanied him on some of his experiments. He preferred to use a rod from a cherry tree, though he said almost any rod would answer the purpose. He held the rod firmly in both hands and walked around slowly over the ground where it was desired to find water or sink a well. Very soon the rod would begin to move and it would keep on moving until he stood right over the well, where it assumed a downward or perpendicular direction and remained in this position seemingly under the influence of attraction or magnetism. The depth of the water was accurately ascertained by measuring the distance from the point where the rod began to dip to the point where it fell to a downward direction. This distance represented the depth of the water below the surface.

One day this friend of mine was endeavoring to locate water in a place where it was urgently needed for business purposes. To his great disappointment and the chagrin of those interested in the business concern he walked around all morning and there was no movement of the rod. He stood for a moment and, looking down at his feet, he saw that he had rubbers over his shoes. He slipped them off and in a very short time the rod acted and he located the water. This would seem to indicate magnetic influence outside of himself.

With regard to the experience in telepathy many persons could relate similar cases. I have purposely tried without the knowledge of the other person to suggest topics of conversation and in many cases I have been successful. I have asked chil-

dren questions which I knew they could hardly answer and I have, not always but very frequently, elicited the response which I had mentally suggested. Being interested in the subject, I too would like to have the views of experts. After all it would be only their *views* or their theories. Telepathy has not been universally accepted as demonstrated and experts maintain that results so far obtained fail to give scientific certitude. The great difficulty in all these experiences is to determine whether they are mere coincidences due to subjective agencies or the action of a real cause producing its effect.

Although the soul performs acts in which the body has no share as a cause, nevertheless it is conditioned in its activity by the state of the physical organism. When we are in a room we depend on the windows to see objects outside. As the soul is at present one being with its body it must now act in union with that body, using the aid of that body as far as it can aid the act of intelligence. The disappearance of the *scientia acquisita* from his *anima conjuncta* in the case of the savant who has gone insane merely shows that his physical organism by the state of which the action of his soul is conditioned was not working in the normal way.

INTERESTED.

SPEED AN INTRUDER IN THE SANCTUARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is a recognized fact that Americans make speed the dominating phase of their social and business life. We are in a hurry to do everything, except perhaps to die. Even in this latter respect we seem to outstrip all competitors, if we may judge from the mortality tables and the statistics on suicide. To criticize this phase of our career is to incur the imputation of old-fogyism. Yet when we find this speed mania entering into our spiritual life and invading the sanctuary of God, we pause to ask ourselves whether this is as it should be. The divine service is in many instances turned into a race with time. In some cases this is unavoidable. Where a number of Masses have to be said in the same church on Sunday morning it is important that the priest should waste no time. To say Mass, give Communion, read the announcements (includ-

ing the notice of a collection), give an instruction and get the church cleared for a new congregation, all in the space of an hour, is no easy task, and priests are not to be censured if they hurry more than seems quite proper. Is this, however, a justification for such precipitate haste in other cases? Does it condone the priest's hustling through the ceremonies of Baptism or Extreme Unction? Does it palliate the unseemly haste that is to be observed so frequently on the occasion of a Requiem Mass when the sole object of the celebrant and the ministers seems to be to get the corpse out of the way as soon as possible? No doubt many of my readers have assisted at a function such as I refer to. The Proper of the Mass is omitted, with the exception of an abbreviated form of the Introit; the Dies Irae is reduced to a couple of stanzas; the Libera is read, not sung as it should be; and thus all the solemnity and impressiveness that is intended by the Church in the burial service is lost.

It has often occurred to me that the people must be under the impression that there is a distinct burial service, including the Mass, for priests and bishops; for when one of the clergy is buried there is some attempt made to carry out the liturgy in all its beauty. At least it is not curtailed, and the people who attend must have some difficulty in recognizing the Requiem Mass as they are accustomed to it.

Of course it will be objected that it is well nigh impossible to have an ordinary choir sing the Proper of the Mass. However, the regulations of the Church in this matter are quite explicit and the difficulty of carrying them out is hardly sufficient excuse for their neglect. Whatever may be said of the Sunday Masses, in which the Proper is constantly changing, there is no such difficulty with regard to the Requiem Mass with its unvarying Proper. Any ordinary choir can be taught to sing this as easily as they are taught to sing the Gloria and Credo. It is done in some country parishes that I know of.

It is not only in the Requiem Mass that haste is evident. Any Solemn Mass or Missa Cantata, not to speak of low Mass, may furnish an object lesson in the desire for speed. How often does it happen that the prayers are but half read or sung? Words are skipped over with impunity; pronunciation is outraged; and the conclusion is a mad rush for the end.

The Lord may know what is being said, but familiarity with the Latin tongue will not help a member of the congregation unless he happens to have a missal. This description seems exaggerated. I fell certain, however, that a little observation will confirm what I have said. *Vidi oculis meis*; and I have heard priests comment on the matter many a time.

We need not ask if the condition is what it should be. Where haste is necessary, there is no question about it. The dying man or babe must be succored with the sacraments, and the Church provides for this contingency with a short form for Extreme Unction, Penance, and Baptism. But there is no need of haste in the High Mass on Sunday, and there are no urgent funerals except in the time of pestilence, when the service is omitted entirely. In general, the sanctity and majesty of the divine service forbid this unseemly haste. The very men who thus hurry through the ritual will be the ones who have most time to waste after the service is over. Worst of all, it is a source of scandal to our people who do not like this evident desire on the part of the priest to get through with the service. The Catholic laity are, as a rule, willing to give a good part of their time to divine worship. When they attend Mass they do not, of course, wish to be kept too long; but they do not expect to be sent away in fifteen minutes. The same holds good of other services.

It would be well, therefore, for our clergy to leave the speed mania outside the sanctuary. Hurry is incompatible with dignity at any time and in any person. In the priest, in the service of God, it is disrespectful, to say the least; and it may be sinful. *Festina lente* should be the motto of the minister of God.

LENTULUS.

THE WORKINGMEN'S INDULT.

Qu. According to our Diocesan Regulations for Lent—

"1. All the days of Lent . . . are fast days of obligation on all persons . . . and are not otherwise, for sufficient reasons, exempted or lawfully dispensed from the fast.

"2. Abstinence from flesh meat implied in the precept of fasting is dispensed with on Sundays without restriction, and at the principal meal on all other days, except Wednesdays, Fridays, Ember Saturday, and the forenoon of Holy Saturday.

"3. Pregnant women, those nursing infants, the sick, and in general all who on account of old age or weakly constitution cannot fast without detriment to their health, are exempted from fasting.

"4. Those who are not bound to fast are not restricted in the use of meat on days when its use is allowed by dispensation at the principal meal.

"Special Indult I. Workingmen and their families are permitted to use flesh meat once a day on all fast days and abstinence days throughout the year, with the exception of Fridays, Ash Wednesday, the Wednesday of Holy Week, the forenoon of Holy Saturday, and the Vigil of Christmas."

In announcing the above Indult I have always emphasized the *once a day,* and added that to eat meat more than once a day on these privileged days would be a grave sin, the same as eating meat on Friday.

A Missionary Father tells me that I am wrong because N. 4 removes any restriction. "Workingmen" are not mentioned by name in the general regulations, as may be noted in N. 3.

If N. 4 may be combined with Indult I, why specify "once a day", which would be confusing, if not contradictory; or at least unnecessary?

Resp. Before proceeding to the solution of the case proposed, we may be permitted to make one or the other observation on the Diocesan Regulations themselves. It appears to us that the phrasing of the third (3) regulation is rather infellcitous. Under the old law, it is true, abstinence, while not belonging to the essence of fasting, was nevertheless included within its terms. The Code makes it clear that such is no longer the case, at least as far as the principal meal is concerned (Canon 1251). This is so patent that some were led to believe that meat might be taken even several times on days of *fast only.* The question was accordingly submitted to the Commission for the Authentic Interpretation of the Code and received a negative answer: "Può ritinersi tuta conscientia la dottrina insegnata da alcuni autori, che dopo la pubblicazione del Codice e permesso nei giorni di solo digiuno mangiar carne piu volte il giorno?—Negative." (29 October, 1919; A. A. S. Vol. XI, p. 480).[1] To speak, then, of a *dispensation* from fast

[1] Can the teaching of certain authors, viz. that since the publication of the Code it is permissible to eat meat more than once on days of *fast only,* be safely held in conscience?

on the days enumerated in N. 2 is incorrect, as there is no law to dispense with. Concerning N. 3 we should suggest that provision be likewise made for those who are also excused on account either of age or work of a laborious character.

To come now to the Indult dealing with workingmen and their families. In passing, it may not be amiss to mention that, in our opinion, the Indult has not been withdrawn by the Code (Canon 4). Consequently, it may still be employed by the Ordinaries, provided, of course, the period for which it had been granted has not expired.

May a workingman eat meat more than once a day by virtue of this Indult? The Code is silent on the point under consideration. Therefore it is to be judged in the light of previous legislation. The following pertinent question was addressed to the Sacred Penitentiary: "An fideles qui ratione *aetatis* vel *laboris* jejunare non tenentur, licite possunt in quadragesima, cum indultum concessum est, omnibus diebus indulto comprehensis, vesci carnibus . . . per idem indultum permissis, quoties per diem edunt?" "Posse" was the answer given, 24 February, 1919. The same decision was rendered in favor of those who are excused from fast on account of *illness* (S. Poen., 16 March, 1882).[2] Even the tenor of the Indult itself clearly indicates that the use of meat is not restricted to once a day. The following clause *implies* at least that it may be taken more than once: "In iis vero diebus in quibus ab Ordinario permittitur usus carnium haec permissio pro obligatis ad jejunium extendi debet tantum ad unicam comestionem . . ." Therefore, if the workingmen, as usually happens, are already excused from fasting owing to their laborious occupation, or on account of age or ill health, or even if only dispensed according to the explanation of Sabetti, they may take meat as often as they eat, unless the bishop has restricted its use to once a day. Such restriction by the bishop, however, is not advisable, as may be educed from a reply of the Sacred Penitentiary to the

[2] In their commentaries on these replies some authors (v. g., Noldin, n. 690; Ojetti, n. 2337) limit their application exclusively to those who are *excused* from fasting by reason either of age, ill-health, or labor. Sabetti-Barrett, n. 331, however, interprets them in favor of those also who are *dispensed* from fasting by legitimate authority. We confess that at any rate the opinion of Sabetti pleases us in the present case, if for no other reason, at least, on account of the wording of the Indult—"*obligatis* ad jejunium".

Bishop of Buffalo, 11 December, 1878. So much for the workingmen. But, what is to be said of the other members of the family. Provided they eat at the common table they are in the same position as the workingmen themselves. Wherefore, if obliged to fast, they may eat meat but once a day; if excused, on account of age, work, or poor health, or even, conformably with the teaching of Sabetti, when dispensed from fasting for any cause whatever, they may use meat as often as they eat at the common table.

Thus far, however, we have not given a direct answer to our correspondent's query. To our mind the solution would be as follows. In regulation 4 the bishop states the law as we have explained above. Therefore it seems that when he added "once a day" in mentioning the indult, he wished the clause to be understood as applying to those only who are obliged to fast. As we stated, such may eat meat but once a day and not oftener.

PRIVATE MASS IN CONVENT CHAPELS ON HOLY THURSDAY.

Qu. We have had Mass here on Holy Thursday in a convent of Sisters for a number of years, with the sanction, of course, of the Ordinary. Recently a well-informed liturgist told us that this was contrary to the liturgical law as interpreted by the S. Congregation of Rites; that even the Ordinary had no right to give permission for a private Mass in such cases except for cloistered nuns and the sick; that, otherwise, such privilege can be obtained only by pontifical indult. Is this right? Must we hereafter oblige the Sisters to go to the parish church, unless they get an indult from Rome for Mass in their own chapel?

Resp. To get a clear notion of the legislation of the Church regarding the liturgy of Holy Thursday it is necessary to keep in view certain principles and certain facts.

The principles are: The commemoration of the institution of the Blessed Sacrament is to be celebrated in every cathedral, parish, and conventual church. Part of this solemn function is the reception of Holy Communion by all the faithful assisting at the divine service. The impossibility of carrying out these solemn rites or of assisting at them is not intended to deprive the faithful of Mass and Communion on that day,

or of all participation in the devotion which Holy Thursday is intended to represent.

The facts are: The Church permits a modified celebration of the solemnities of Holy Thursday ("juxta parvum Rituale Benedicti XIII") for parish churches and others which cannot command the necessary number of assistant clerics prescribed by the Missal. The Church permits simple low Mass, at which Holy Communion is distributed, for those who cannot for legitimate reasons attend the solemn services in the parish church. This concession is granted in favor of cloistered nuns, communities of regulars, the infirm. This privilege of a private Mass and Communion is granted by either pontifical indult or "ad arbitrium episcopi".

These principles and facts are attested by numerous decrees of the S. Congregation of Rites (28 July, 1821; 31 August, 1839; 1 February, 1895; 9 December, 1899).

Among the recent decisions of the S. Congregation the last mentioned answers the question whether a low Mass may be said in the oratories of regulars, of seminaries and of pious communities. The answer is: "*Affirmative* quoad regulares proprie dictos, juxta Decretum sub num. 2799, diei 31 Aug. 1839; *Negative* quoad Seminaria et Pias Communitates, nisi habeant Apostolicum Indultum."

It would seem, then, that whilst regulars (that is to say, religious who have made solemn vows) may have a private Mass in their oratories, a similar privilege for seminaries and other religious communities would require a special indult from the Holy See.

As regards seminaries, the reason is quite plain. These, if any religious institutions, have the necessary number of clerics for carrying out the ceremonies, or else they take part in the solemnities at the cathedral or the parish churches. As for religious who are permitted to go outside their convents, they may be supposed to attend the solemn functions in their parish church. This is done by communities of religious school teachers, who can find accommodation in the churches to which they are attached. In Rome all classes of religious frequent the solemn functions during Holy Week in the large churches, where one has difficulty in finding a place to kneel or sit. With us there are large communities attached to public in-

stitutions in whose chapels the full ceremonies cannot be carried out for lack of clergy, yet for whom no provision is, or can easily be made in the parish church. They cannot leave their orphans, infirm, poor, and aged, even if they could find places in the crowded church at the late solemn functions. They are needed at home; they are often too delicate to go several miles to the parish church, since churches are not as crowded or close together in America as they are in Rome or any other Catholic centre. All these communities, and their number is legion in the United States, would be deprived of the Holy Week services and of Mass and Communion, unless they procured each an indult from the Holy See, or unless the law as above stated allows a wider interpretation than that which the letter suggests.

As a matter of fact the resident chaplains in the communities to which reference is here made are not under parochial jurisdiction, but act as rectors of independent congregations under diocesan or episcopal jurisdiction. Speaking of such communities ("in oratoriis conventuum religiosorum", which are not parochial churches and which should therefore, according to the words of the above decree, have a pontifical indult for celebrating Mass in private on Holy Thursday), P. Clemens Marc, in his *Institutiones Morales* (Tom. II, n. 1623, edit. 1917) writes: "Attamen ad has ecclesias extendenda videntur ea quae modo diximus de parochiis in quibus desunt tres clerici, dummodo proprio rectore et jure asservandi Sanctissimum gaudeant. Ita Genicot II, n. 235." The same author, citing the decree which permits low Mass "in commodum infirmorum", adds with Genicot and Gasparri, "Episcopum hoc ubique concedere posse pro commoditate populi, ante missam conventualem. Ratio est consuetudo etiam Romae vigens" (Marc, l. c., 1623, c).

In regard to the permission of the Ordinary required each year for celebrating a "missa lecta" in churches which have not the requisite number of clergy to celebrate in solemn manner, or even according to the modified ritual of Benedict XIII, Marc says: "Venia quotannis ab episcopo petenda est. Imo a venia petenda abstinere posset parochus, si consuetudine legitima hujus missae lectio introducta esset."

It may then be reasonably presumed with these authors (P. Pruemmer in his recently published *Manuale Theologiae Moralis*, Vol. III, n. 282, fully endorses these opinions) that the intention of the lawgiver in the case of religious communities whose members cannot, morally speaking, attend the devotions on Holy Thursday, is not to deprive them of a privilege which is invariably given for like reasons to cloistered communities and regulars, especially when the above mentioned communities are under the pastoral care of a separate rector who is in no sense dependent on the local parish, but enjoys within his community the right of administering the sacraments. The distinction which permits such services only in oratories where the Blessed Sacrament is continually kept, confirms this interpretation.

BAPTISM IN A HOSPITAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

The case of "Baptism in a Hospital", proposed by Four Conscientious Curates in the January issue of the REVIEW, seems to give in its present solution uncanonical rights to the pastor of the place of the "lying-in" hospital. If he has the right to solemnly baptize children of good health in such institutions within the district of his parish, would not the reasoning of the solution also allow him to officiate at the marriage of a woman who is a patient in such a hospital?—and also allow him to bury the mother and the child, in the case of their death at the institution? Then, too, how would the line of reasoning of the solution adjust itself to the requirement of the "locus originis filii in ordine ad ordinationem", which computes the origin of the child according to the domicile of its father? Besides, is it not applying unsound theology and contorting dogmatic phraseology to urge the immediate baptism of a child in such a hospital by the pastor of the place on the basis of "an inherent right to the graces of that Sacrament as early as possible"? Grace itself and the graces of the Sacraments are gratuitous gifts of God, and we have neither an inherent nor an acquired right to them; nor can we merit them.

In lieu of the solution given, the following is offered: When there is a question of danger, or "urgente necessitate", baptism is to be administered privately "quovis tempore et loco." (Codex J. Can., 771.) When, however, there is a question of delay, viz. of over ten days, as would be the case when a woman is taken from a

rural district to a hospital in a city, some distance away, the pastor of the place of the hospital can solemnly baptize the child. (Codex J. Can., 776, n. 2.)

But the mother in the lying-in hospital is a "peregrina" in that institution, since she is living outside of her domicile, which she has not given up. "Persona dicitur peregrinus, si versetur extra domicilium et quasi-domicilium, quod adhuc retinet." (Codex J. Can., 91.) A mother by staying from two to six or eight weeks in such a hospital can hardly be said to have relinquished her domicile, and to have acquired a new quasi-domicile. The intention of remaining for the greater part of the year is necessary for acquiring a quasi-domicile. "Quasi-domicilium acquiritur commoratione in aliqua paroecia . . . quae . . . conjuncta sit cum animo ibi manendi saltem ad majorem anni partem." (Codex J. Can., 92, n. 2.) The mother in such an institution hardly has this intention. Her intention is to return home, as soon as possible. Consequently she is merely a "peregrina" in the hospital.

The domicile of the mother of the child is the same as that of its father. "Uxor a viro legitime non separata, necessario retinet domicilium viri sui." (Codex J. C., 93, n. 1.) The domicile of the child is likewise the same as that of its father. "Locus originis filii est ille in quo, cum filius natus est, domicilium habebat pater." (Codex J. C., 90, n. 1.) The pastor of the father is also the proper pastor of the child. "Sive per domicilium sive per quasi-domicilium suum quisque parochum . . . sortitur." (Codex J. C., 94.) Hence the child is only a "peregrinus" in the hospital.

As such, the child can be solemnly baptized by its proper pastor in his parish church according to Codex J. C. 738. "Etiam peregrinus a parocho proprio in sua paroecia sollemniter baptizatur, si id facile et sine mora fieri potest." There is no difficulty in administering solemn baptism with ease and without delay in the case of a father living in the city where the hospital is located, and where the intervening distance can be easily covered by rapid-transit-car service and by fast automobile transportation. In the cities, therefore, there would be hardly any danger for the father to bring his child to the proper baptismal font for solemn baptism by its proper pastor.

However, if this cannot be done without serious inconvenience, Codex J. C., 775, supplies another *modus agendi*. It says: "Si ad ecclesiam paroecialem aut ad aliam quae jure fontis gaudeat, baptizandus, propter locorum distantiam aliave adjuncta, sine gravi incommodo aut periculo, accedere aut transferri nequeat, baptismus sollemnis a parocho conferri potest et debet in proxima ecclesia aut oratorio publico intra paroeciae fines, licet haec baptismali fonte careant." Therefore the pastor of the child not only can ("po-

test"), but should ("debet") baptize the child, even if it cannot be brought to his own baptismal font. In such a case the law allows him to baptize at the nearest church which has a font, or in a public oratory (as are many of the chapels of hospitals), although the oratory does not enjoy the canonical "jus fontis". For this is also a proper place for solemn baptism. "Proprius baptismi sollemnis administrandi locus est baptisterium in ecclesia vel oratorio publico." (Codex J. C., 773.) If such a condition existed in a given case, no permission to baptize in the oratory need be applied for from the Ordinary.

To recapitulate. The child's pastor, who is also the pastor of its father and mother, should baptize the child, when in good health. The "parochus loci" of the hospital can baptize, (1) when there is a "periculum mortis", or "urgens necessitas"; (2) when the distance to the church where the proper pastor might baptize is too great; (3) when there would be too long a delay. Since any time under ten days is not commonly conceived as too long a delay (cf. A. Lehmkuhl, Vol. 2, De Bapt., p. 60, ed. 1887), more than ten days would have to elapse before the "parochus loci" of the hospital could administer solemn baptism. If without such reasons the "parochus loci" should solemnly baptize, he would be bound in justice to give the stipend to the child's proper pastor.

JOHN J. HARBRECHT.

Resp. Our critic will permit us to point out that there is no parity between a mother's demand to have her child baptized by a priest in the hospital and a request to administer matrimony or perform the burial services in the same place. The Church in her ritual and theology insists that Baptism, absolutely necessary for the salvation of the child, be not deferred, and the Fathers of the Baltimore Council stigmatize unnecessary delay as a heartless folly ("socordia"). The function should by all means take place in the parish church, if that can be done without difficulty; but a difficulty frequently exists in large cities where parish priests administer Baptism only at stated periods, not alway convenient for those who seek prompt spiritual regeneration for their offspring. The desire of the mother for the earliest possible baptism for her child deserves the same respect as the desire of a dying man to have his funeral rites performed wherever he chooses, even outside his parish, a desire which the legislation of the church distinctly recognizes as a right.

The inherent right to demand the graces of Baptism for the child from the appointed minister, the priest, is a very different thing from the right to claim from God the grace of Baptism as an act of merit. We had no thought of confusing the two things.

A similar answer may be given to the plea that the mother is a "peregrina". Even as such she may have two domiciles, neither of which need be a quasi-domicile with the "animus ibi manendi".

The fact that the father or anyone else may bring the child to the regular parish church does not imply that he must so do, and in no wise does it lessen the right of the mother to follow the instinct of a conscientious obligation and take advantage of the serious inconvenience which places her under a temporary pastor. The Canons recognize the fact that she has such a pastor in the hospital where she is domiciled through necessity. What this temporary pastor needs is merely the bishop's permission to baptize solemnly outside the parish church.

THE SUNDAY HOMILY.

Qu. Canon 1344, No. 1, says: "Diebus dominicis ceterisque per annum festis de praecepto proprium cujusque parochi officium est, consueta homilia praesertim infra Missam in qua major soleat esse populi frequentia, verbum Dei populo nuntiare."

Does "homilia" here mean, strictly speaking, the "homilia in Evangelium"? Pope Pius X also in his instruction on preaching directs pastors to give catechetical instruction to the people, without however omitting the regular homily on the Gospel. According to this it would be the mind of the Church that the principal sermon on Sundays and feasts of precept should always be on the Gospel, in the wider or stricter sense of homily. Therefore the pastor should never ignore the Gospel, to preach on a subject that is not in some way suggested by the Gospel. When one has been pastor of the same parish for twenty or thirty years it is pretty difficult at times to find new thoughts every year on nearly the same subject.

Another question would be whether a pastor would really fulfil his strict duty by preaching the same old stereotyped sermon every year. We were told in the seminary that the beautiful Sunday Epistles were neglected too much. But if we are supposed to have the homily on the Gospel at high Mass and a catechetical sermon at

early Mass or some other time on Sunday, there will hardly ever be an opportunity to refer to the Epistles or other parts of the Mass. On the other hand, the Council of Trent (Sess. XXII, C. 8) "charges pastors and all who have the cure of souls that they frequently during the celebration of Mass expound some portion of those things which are read at Mass, and that amongst the rest they explain some mystery of this most holy Sacrifice, especially on the Lord's days", etc. The Council of Trent would leave us free to take a text from the Epistle or Introit or Gradual, etc.

What a beautiful variety of thoughts, for example, are suggested by the Introit of Laetare Sunday! One of the most beautiful and practical sermons that I remember from seminary days was given by a visiting bishop on the Collect of the Sunday. I know that one can turn to almost any subject from a text of the Gospel; but such far-fetched interpretations can hardly be called homilies on the Gospel. There are those, too, who claim it is even wrong to turn, or rather twist, any Scripture text into a meaning that is not intended in the original. The Catechism of the Council of Trent gives in its appendix a "Praxis Catechismi, seu Catechismus in singulas Anni Dominicas distributus et Evangeliis accommodatus". Would such a series of catechetical instructions satisfy the prescribed "consueta homilia" of the new Canon Law?

There have been a number of instructive articles on preaching in late numbers of the REVIEW, but I find none touching upon this point of practical application. Your elucidation of this matter would be a practical help in the way of finding material for the Sunday sermon.

Resp. In the regulations and prescriptions of the Church we have to distinguish matters of obligation from those of simple direction. They are often bound together in the manner of giving a precept and illustrating how to carry out the precept. What the Canon Law and prescriptions of the Sovereign Pontiff aim at is that the Gospel be preached to the people so as to make them realize their duty to God and their fellows. The regular preaching of homilies is one way to that end. And the ritual of the Church suggests in the sequence of its liturgical service a systematic way of doing this. If a pastor preaches on the Epistle by interpreting its meaning, he is preaching on the Gospel at the same time, for the Epistles are actually apostolic interpretations of the Gospel. To deliver a stereotyped sermon is not preaching at all, as the term implies. Preaching in the sense in which the Canon Law and the Pontiff

prescribe has nothing in common with a rehearsal of printed elocution. It is an appeal of the pastoral heart to the soul through the intelligence of the hearer. The priest may fill his own soul with motives for that appeal, and with thoughts in which to formulate it, but that would not make a stereotyped sermon. In like manner the obedient priest is not a slave of a canon law: he is a leader to whom that law is a guide. We remember a bishop who, when asked whether he had published to his priests the Pontifical Letter on Catechetical Instruction in which Pius X prescribed certain methods of teaching the Christian doctrine to children, bluntly answered: "No; I have for years insisted on a method that demands much more than the Holy Father prescribes. To read his encyclical as a law to my people would cause them to limit more narrowly their zeal for catechetical instruction, than they have been accustomed to in my diocese, where there is a bitter proselyting spirit against which they need to be greatly fortified by frequent instruction." I am sure the Holy Father, if he heard of the case, would have been much edified at the attitude of this bishop, who failed to enforce, apparently, his superior's instructions.

PRESENT MODE OF DETERMINING EASTER IN THE ROMAN CALENDAR.

In the January number of the REVIEW there appeared a most interesting paper on the Reform of the Calendar. Until that reform is brought about, we are obliged to determine the occurrence of Easter by the old rules, which are here simplified for practical purposes of teaching.

PRINCIPLE.

According to the rule established by the Council of Nicaea, A. D. 325, Easter is celebrated on the first Sunday after the full moon which occurs on or after the date of the vernal equinox, 21 March. Hence, in order to determine the date of Easter it is necessary to find the dates of the Easter or spring full moon, and of the next following Sunday; the former date will be ascertained by means of the golden number and the epact, the latter by the dominical or Sunday letter.

DOMINICAL LETTER.

Definition. The dominical letter is one of the first seven letters of the alphabet, used to designate the Sundays of the year and to aid in finding the day of the week of any date throughout the year.

Rule 1. The dominical letters of consecutive years follow in regular, but *inverted* alphabetical order, beginning with *g*. Leap years have two dominical letters, the first is used until 29 February; the second, after 29 February.

Examples. In 1900 the dominical letter is *g*, 1901 *f*, 1902 *e*, 1903 *d*, 1904 *cb*, 1905 *A*, 1906 *g*, 1907 *f*, 1908 *ed*, 1909 *c*, 1910 *b*, 1911 *A*, 1912 *gf*.

Rule 2. The same dominical letters always occur after twenty-eight years, except when, after 1582, a century year, not divisible by 400, falls during that period. This period is called the solar cycle or the cycle of the dominical letter.

Examples.	1000 *gf*	1028 *gf*	1056 *gf*	1084 *gf*
	1001 *e*	1029 *e*	1057 *e*	1085 *e*
	1901 *f*	1929 *f*	1957 *f*	1985 *f*
	1904 *cb*	1932 *cb*	1960 *cb*	1988 *cb*

Rule 3. After six years the dominical letter is always the same as the last one of six years before, except when two leap years occur during the period of six years, for in this case we must recede one letter in the alphabet.

Examples. 1901 *f*, 1907 *f*, 1913 *e* (two leap years, 1908 and 1912, therefore recede one letter), 1919 *e*, 1925 *d*, 1920 *dc*, 1926 *c*, 1932 *cb*, 1938 *b*.

Rule 4. In the Roman Kalendarium (cf. Breviary or Missal), the letters opposite the first day of the twelve months of the year are as follows:

Jan. *A* Feb. *d* Mar. *d* Apr. *g* May *b* June *e*

Jul. *g* Aug. *c* Sept. *f* Oct. *A* Nov. *d* Dec. *f*. The order of these letters is contained in the following mnemonic verse;

*A*ll *d*evils *d*read *G*od's *b*rave *e*lect,

'*G*ainst *C*hristian *f*aith *a*ll *d*emons *f*ail. In order to ascertain the dates of the Sundays of any month, begin with the

letter opposite the first day of the month, and, in *regular* alphabetical order, proceed as far as the dominical letter of the year; the date on which the dominical letter occurs is Sunday.

Examples.

When the dominical letter is *f* (1901, 1907, 1929, 1957), on what dates are the Sundays in April? Begin with the letter opposite Apr. 1, and count as far as the dominical letter:

April	1	2	3	4	5	6	7
Letter	*g*	*A*	*b*	*c*	*d*	*e*	*f*

This, *f*, is the dominical letter; hence Apr. 7, 14, 21, 28 are Sundays.

When the dominical letter is *d* (1925, 1931, 1953), on what dates are the Sundays in December? The letter opposite Dec. 1 is *f*; count from *f* to *d*:

Dec.	1	2	3	4	5	6
Letter	*f*	*g*	*A*	*b*	*c*	*d*

Dec. 6, 13, 20, 27 are Sundays. Dec. 7, 14, 21, 28 are Mondays.

In 1928 (1956, 1984) the dominical letters are *Ag* (before Feb. 29 use *A*); the Sundays in January are 1, 8, 15, 22, 29 (after Feb. 29 use *g*); the Sundays in March are 4, 11, 18, 25; in April, 1, 8, 15, etc.; in August, 5, 12, etc.; in October, 7, 14, 21, 28; the Wednesdays in October, 3, 10, 17, 24, 31.

Rule 5. The dominical letters of the century years are contained in the following tables:

I. Julian Calendar, A. D. 0–Oct. 4, 1582.

Dominical Letter	*dc*	*ed*	*fe*	*gf*	*Ag*	*bA*	*cb*
Anno Domini	0	100	200	300	400	500	600
	700	800	900	1000	1100	1200	1300
	1400	1500					

II. Gregorian Calendar, after Oct. 4, 1582.

Dominical Letter	*c*	*e*	*g*	*bA* Mnemonic word "Cegba"
Anno Domini	1700	1800	1900	2000
	2100	2200	2300	2400
	2500	etc.	(1500	1600)
	2900	3000	etc.	etc.

always add 400 in each column. Instead of using Table I, the dominical letter may also be found by dividing the year by

twenty-eight (Rule 2), and counting the years represented by the remainder, until the dominical letter of the year is reached; in this case begin with *dc* (A. D. O *dc*). Table II may be dispensed with by using the mnemonic word "Cegba."

Examples.

Find the dominical letter of 800. Dispense with Table I. 800 ÷ 28 = 28, remainder 16; by counting from *dc* as far as 16 it will be found that the dominical letter of 800 is *ed*:

dc	*b*	*A*	*g*	*fe*	*d*	*c*	*b*	*Ag*	*f*	*e*	*d*	*cb*	*A*	*g*	*f*	*ed*
0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

or briefly (Rule 3):

dc	*c*	*cb*	*A*	*g*	*f*	*ed*
0	6	12	13	14	15	16

A. D. 800, dominical letter *ed*.

Find the dominical letter of 1492. 1492 ÷ 28 = 53, remainder 8. Apply Rule 3:

dc	*c*	*b*	*Ag*	
0	6	7	8	1492 *Ag*.

Find the dominical letters of 1492 by using Table I and Rule 2. 1400 *dc*, 1428 *dc*, 1456 *dc*, 1484 *dc*, 1485 *b*, 1486 *A*, 1487 *g*, 1488 *fe*, 1489 *d*, 1490 *c*, 1491 *b*, 1492 *Ag*. On what day of the week did Columbus land in America? Use dominical letter *g* (Rule 1). Oct. 7, 14, etc., were Sundays, therefore Oct. 12, 1492, was on Friday.

July 4, 1776. Use Table II. 1700 has dominical letter *c* (N. B. not a leap year). 1728 *dc*, 1756 *dc*. Apply Rule 3:

dc	*c*	*cb*	*b*	*A*	*gf*	
1756	1762	1768	1774	1775	1776	1776 *gf*.

According to Rule 4, Jul. 7 was Sunday, Jul. 4, Thursday.

Golden Number.

Definition. The golden number (aureus numerus) is one of a series of numbers from 1 to 19, (cycle of golden number) used in finding the "age" of the moon on Jan. 1 of each year.

Rule 6. To find the golden number of any year, add one to the year and divide by nineteen; the remainder is the golden number; if there is no remainder the golden number is 19.

Examples.

1921 plus 1 ÷ 19 = 101, remainder 3; 1921 golden number 3
805 plus 1 ÷ 19 = 42, remainder 8; 805 golden number 8
1899 plus 1 ÷ 19 = 100, remainder 0; 1899 golden number 19

EPACT.

Preliminary Remarks. 1. By the age of the moon is meant the number of days elapsed since the new moon or the beginning of the lunar month.

2. The duration of the lunar month is about twenty-nine and one-half days, but to facilitate the finding of the date of the lunar month, the Roman Kalendarium uses days of twenty-nine and thirty days alternately. (When epact is 24, the lunar month terminating at the end of March or the beginning of April has twenty-nine days; if the epact is greater than 24, it has thirty days.)

3. The moon is said to be full on the fourteenth day of its "age" or of the lunar month.

4. Note that the Latins, when speaking of the age of a person or thing, do not mention the day or year completed, but rather the day or year *begun*. Thus, as soon as a man is sixty years old, they say (not sixty years old, but rather) he is in his sixty-first year; when the moon has completed thirteen days, they call it the fourteenth day of the lunar month, i. e. full moon.

Definition. The term epact signifies the "age" of the moon on Jan. 1. (ἡμέραι ἐπακταί i. e. days added.)

Rule 7. The epact may be any number from 1 to 30; the epact 30 is always represented by . When the epact of a year is 17 (e. g. 1918) this means that Jan. 1, 1918 is the eighteenth day of the lunar month, or four days after the full moon.

Examples.

The epact of 1881 was ⊕, therefore Jan. 1 was the first day of the lunar month or fourteen days until full moon (Jan. 14). The epact of 1920 is 10, therefore Jan. 4, full moon.

Rule 8. The "age" of the moon is always the same on Jan. 1, Jan. 31, Mar. 1, Mar. 31, Apr. 29, etc.; on Jan. 1 of each consecutive year, the epact is eleven days more than the epact of the previous year.

Examples.

In 1919 the epact is 29, 1920 epact 10 (not 40, for the moon cannot be more than thirty days old; hence if the number is greater than thirty, always drop thirty), 1921 epact 21, 1922 epact 2, 1923 epact 13, 1924 epact 24. (At the end of the cycle of epacts, i. e. nineteen years, instead of adding eleven, add twelve to the epact of the previous year.)

Rule 9. The cycle of the golden number is very closely connected with the cycle of the epacts, so much so, that after nineteen years, the epacts will be the same as nineteen years before. (When the golden number is less than 12, the epact 25 is equal to the epact 26, and the latter epact 26 must be used.) To find the epacts by means of the golden number, the following table may be used:

Table of epacts corresponding to golden number 1.

After A. D. 1	epact of	golden	number 1	is 7	2400	"	" 28
325	"	"	8		2500	"	" 27
800	"	"	9		2600	"	" 26
1100	"	"	10		2900	"	" 25
1400	"	"	11		3100	"	" 24
1582	"	"	1		3400	"	" 23
1700	"	"	⊕		3500	"	" 22
1900	"	"	29		3600	"	" 23
2200	"	"	28		3700	"	" 22
2300	"	"	27		3800-4100	"	" 21

Continuation of this Table may be obtained from the author.

Rule 10. After the golden number (Rule 6) and the epact corresponding to the golden number 1 have been found (Rule 9), in the period during which the year in question falls, the epact of the year itself may be ascertained by adding eleven for each of the golden numbers until the golden number and the epact of the year have been reached. (Note, for brevity's sake, that the epact of the golden number 12 is always one more than the epact of the golden number 1.)

Examples. Find the epact and Easter of 1776. First find the golden number (Rule 6). 1776 plus $1 \div 19 = 93$, remainder 10, the golden no. of 1776 is 10; next find the epact by means of the golden number (Rule 9); in the Table of epacts after 1700, the epact corresponding to the golden number 1 is ⊕, therefore:

Golden Number	1	2	3	4	5	6	7	8	9	10
Epact	⊕	11	22	3	14	25	6	17	28	9

The epact of 1776 is 9, as stated above; this means that on Jan. 1, 1776, the moon was in the tenth day of its "age" or of the lunar month, and (Rule 8) it was of the same "age" on Jan. 31, Mar. 1, and Mar. 31; next find the full moon thus:

	Mar. 31	Apr. 1	2	3	4
Date of Lunar Month	10	11	12	13	14

This (Apr. 4) is the date of the spring full moon, the Sunday after Apr. 4, is Easter. According to Rules 2, 3, 5, the dominical letters of 1776 are *gf* Apr. 7, 14, 21, etc., are Sundays; hence Apr. 7, 1776, is Easter.

Find the date of Easter, 883. The golden number is 10; after 800, when the golden number is 1, the epact is 9, hence:

Golden Number	1	2	3	4	5	6	7	8	9	10
Epact	9	20	1	12	23	4	15	26	7	18

Jan. 1, 883 is the nineteenth day of the lunar month, or five days after full moon. The moon is of the same "age" Jan. 31, Mar. 1, Mar. 31, hence Easter full moon was five days before Mar. 31, i. e. Mar. 26. The dominical letter of 883 is *f*; the Sundays in March are 3, 10, 17, 24, 31. In 883 Mar. 31 is Easter.

In 1937 the golden number is 19. The epact of the golden number 1 during this period is 29 and the epact of the golden number 19 is 17. Four days before Mar. 31 is full moon, the next Sunday is Mar. 28, Easter.

1935 the golden number is 17, the epact 25, the Easter full moon is on Apr. 18, the dominical letter is *f*, Easter Apr. 21.

Examples for Practice.

I. Julian Calendar.

A. D.	*Golden Number*	*Epact*	*Dominical Letter*	
444	8	25	*bA*	Easter, Apr. 23
666	2	19	*d*	Pentecost, May 17
999	12	10	*A*	Ascension, May 18
1212	16	25	*Ag*	Easter, Apr. 22
1481	19	29	*g*	Easter, Apr. 15
1582	6	6	*g*	Thursday, Oct. 4

II. Gregorian Calendar

A. D.	Golden Number	Epact	Dominical Letter	
1616	2	12	*cb*	Easter, Apr. 3
1777	11	20	*e*	Easter, Mar. 30
1818	14	23	*d*	Easter, Mar. 22
1886	6	25	*c*	Easter, Apr. 25
1900	1	29	*g*	Ash Wednesday, Feb. 28
1950	13	11	*A*	Corpus Christi, June 8
1999	5	13	*c*	Corpus Christi, June 3
2222	19	16	*f*	Easter, Mar. 31
3333	9	22	*d*	Easter, Mar. 29

P. EBERHARD OLINGER, O.S.B.

St. Meinrad, Indiana.

THE TRUE HISTORY OF THE ACADEMY OF ST. CECILIA AT ROME.

It is marvellous, notwithstanding the researches of the past fifty years, how old errors remain, and are sedulously propagated. In a recent issue,[1] I had the privilege of exposing the many blunders that had for long appeared as to the early years of Palestrina, an exposure due to the patient investigation of Monsignor Raffaele Casimiri, Maestro di Capella of St. John Lateran, Rome. It is now my privilege to make known the crop of errors that has received wide circulation in musical histories concerning the Academy of St. Cecilia at Rome, and to present to the readers of the ECCLESIASTICAL REVIEW the true account of the foundation and development of this ancient Congregation, and of its rebirth as the Pontifical Higher School of Sacred Music.

Here is a summary of the article on the "Accademia di Santa Cecilia di Roma," as given in the new edition of Grove's *Dictionary of Music and Musicians* (1908):

It was founded by Pius V, in 1566, but its existence is usually dated from 1584, when its charter was confirmed by Gregory XIII; almost all the masters and pupils of the Palestrina-Nanini school enrolled their names on its books, and their example has been since followed by over 4000 others.

[1] ECCLES. REVIEW, August, 1919.

The Congregation originally took up its quarters at the College of Barnabites (afterward Palazzo Chigi), in the Piazza Colonna, where they remained for nearly a century; thence they moved to the Convent of Sta. Maria Maddalena, and again to another college of Barnabites, dedicated to San Carlo a Catinari.

The Institution was dignified with the title of "Academy of Gregory XVI", in 1839. Two years later, Rossini's "Stabat Mater" was performed for the first time in Italy in its entirety by the members of the Academy.

Soon after the fall of the pontifical government, in September, 1870, the associates of the Accademia, now a *Royal* institution, expressed in general assembly unanimous approval of the classes, and entrusted a provisional committee, with Professor Bornia at its head, with the task of formally constituting a Liceo Musicale. From this period the energies of the Accademia, which until now had been little more than a body of examiners and licentiates, became centered in the new development and its history identified with that of the daughter institute of which the classes formed by Szambati and Penelli were the nucleus, and of which, therefore, they are rightly considered the founders.

The Accademia now occupied itself with the compilation of a Statute for the Liceo, and in accordance with the wishes of the Government the "Commissione disciplinare" (launched on 3 March, 1877) was substituted in 1886 by an administrative council.

This summarized article was written by Mr. A. Hughes-Hughes and Mr. H. A. Whitehead, but it is only fair to add that practically the same account is given in the *Catholic Encyclopedia*, by the Right Rev. Monsignor Umberto Benigni, no doubt relying on the inaccurate statements published by Moroni, Alfieri, and Tosti.

I herewith subjoin a crop of errors:

1. The Academy was not founded by Pope Pius V, in 1566: it was not even in existence at that date.

2. Its charter was not confirmed by Pope Gregory XIII, in 1584: this Pontiff had intended to do so, but death prevented the expedition of the Brief.

3. Palestrina had nothing to do with the foundation of the Society.

4. The Barnabite College in the Piazza Colonna did not exist in 1584; it was not built till 1596, and it was only in 1622 that the Congregation or Confraternity of St. Cecilia moved thither.

5. The date when the Institution was dignified with the title of Academy was not 1839; the true date is 1837.

6. The Accademia of Gregory XVI really disappeared with the usurpation of Rome in 1870; as the substituted Royal Academy cannot be regarded as the continuation of the ancient Academy, which had been honored by Pope Pius IX with the title of " Pontifical ". As a matter of fact the Pontifical Higher School of Sacred Music, founded in 1911, may justly be regarded as the revival of the original Congregation of St. Cecilia, founded by Dom Alessandro Marino, a Venetian Canon of the Lateran, in the year 1584, with the approval of Pope Gregory XIII.

Strange as it may seem, the very name of the founder of the Congregation, or Confraternity of St. Cecilia, which developed into the Pontifical Academy, remained hidden until recently, when the happy discovery of the Brief of Pope Sixtus V, dated Kalends of May, 1585, confirming the erection of a Confraternity of Musicians " de Urbe ", under the invocation of the Visitation of the Blessed Virgin Mary, St. Gregory, and St. Cecilia (as approved of by Pope Gregory XIII on 1 March, 1595), revealed the founder as Alexander Marino, Canon of St. Augustine of the Lateran. This important discovery is due to the researches of the Right Rev. Dom Raffaele Casimiri, Maestro di Cappella of St. John Lateran, Rome, and kindly communicated to me by the distinguished Jesuit, Father Angelo de Santi, S.J., Associate Editor of the *Civiltà Cattolica*, and President of the Pontifical Higher School of Sacred Music. In the light of this discovery it is amusing to read that the present Royal Academy of St. Cecilia is the same as the *old* Academy founded in 1566 (!), whereas the Academy was only added to the old Cecilian Confraternity in 1837.

From the Papal Brief of Sixtus V, in May, 1585, we learn that a couple of years previously, most probably in 1583, Canon Marino, O.S.A., a Venetian of the Congregation of the Lateran, had suggested to the musicians of Rome the formation of a Confraternity of St. Cecilia, and, all matters being duly arranged, in 1584, got the approval of the statutes by Pope Gregory XIII, who, on 1 March, 1585, issued a Brief for its canonical erection. This Brief was not expedited for the

simple reason that the Pope got seriously ill soon after it was drafted, and died on 10 April. His successor, Pope Sixtus V, O.F.M., almost immediately after his elevation, issued the Brief of confirmation, now so fortunately discovered. He was elected to the Pontificate on 24 April, 1585, and the very first Brief he issued, May, was that known as *Rationi congruit*, which fully ratified and amplified the non-expedited Brief of Pope Gregory XIII (1 March, 1585).

The following is the head of this remarkable Brief of Pope Sixtus VI: "Confirmatio erectionis Confraternitatis Musicorum de Urbe cum Indulgentiis in forma Rationi congruit". From it we gather that the musicians of the new confraternity were to meet in the church of St. Mary of the Rotunda (the Pantheon), until another church would be assigned to them, and to perform various pious exercises.

Before proceeding further it may be well to note that one of the earliest known Cecilian Confraternities was founded at Rouen, in 1560, followed by another called "La Puy de Musique" at Evreux, on 12 October, 1570. This latter Confraternity was due to the pious zeal of an Irishman, William Costello; and, at the celebration of 1575, Orlando di Lasso carried off first prize—a silver organ—for a motet, "Domine Jesu Christe qui cognoscis", repeating his triumph, in 1583, for the motet, "Cantantibus Organis." However, the real basis of the Roman Congregation of St. Cecilia was the Confraternity established in Paris, in 1575, attached to the church of the Augustinian Friars—the statutes of which were signed by the King himself on 18 May, 1575, and enrolled by letters patent dated 27 June of the same year. This confraternity was under the invocation of God, the Blessed Virgin Mary, and St. Cecilia, and was ordered to be known as the "Confraternity of St. Cecilia". All the members were to assist at a Missa Cantata sung on the last Sunday of every month, and a solemn Requiem was to be sung for all deceased members. On the feast of St. Cecilia there was to be a solemn High Mass, preceded by a procession round the Priory, after which the candles were to be given to the church at the Offertory. In the evening solemn Vespers and Compline were to be sung, succeeded by the Office for the Dead, and a Solemn Requiem on the following day. All the best musicians in Paris were

invited to send in new motets or canticles, for which prizes were to be awarded in the order of merit, and the Confraternity was to be under the direction of the President and four Masters, to be elected annually on the feast of St. Cecilia, after Vespers and Compline.

A few words are now necessary as to the founder of the ancient Roman Confraternity of St. Cecilia in 1583, namely Canon Alessandro Marino, O.S.A. The ordinary musical books of reference give no account of this distinguished priest musician, but Father Angelo de Santi, S.J., supplies the titles of several of his published works between the years 1571 and 1597. Of these, the *First Book of Madrigals*, for five voices (Venice, 1571), was highly esteemed, as were also his *Book of Vesper Psalms*, set for six voices (Venice, 1579),[2] and his *Book of Compline Psalms* (Venice, 1596).

The Confraternity of St. Cecilia languished in 1600, but was revived in 1622, at which date the College of the Barnabites in Piazza Colonna was taken by them as their headquarters. By a Papal decree of 1869 the statutes of the Confraternity were bound to be observed by all musicians in Rome, and in 1709, all Roman musicians had to obtain a license as a preliminary step to become a member of the profession. Corelli was head of the instrumental section of the Society in 1700, in which year the feast of St. Anne was made an extra festival at which the members were expected to assist. In 1771 the feast of St. Cecilia was enjoined for a high festival. Yet in the last quarter of the eighteenth century the Confraternity again languished, and was suspended from 1799 to 1803 and again from 1809 to 1822. At length, Pope Gregory XVI soon after his consecration as Head of the Church took a warm interest in the confraternity, and in 1837 changed the title to that of "Academy of St. Cecilia"—the Academy being aggregated to the ancient Confraternity, associated with the memory of Pope Gregory XIII. Ten years later the saintly Pope Pius IX, 7 August, 1847, further honored the Academy with the title of " Pontifical ", and as such it flourished till 1870.

Although the venerable Confraternity of St. Cecilia, founded in 1583, and made an Academy in 1837, ceased as such (owing

[2] A second edition of his Vesper Book was issued at Antwerp in 1637—a copy of which is in the British Museum.

to the usurpation of the Pope's temporal power) in 1870, it has been revived in our own day by Pope Pius X, and formally opened, 1 January, 1911, as the "Higher School of Sacred Music," being further honored by the same venerated Pontiff with the title of "Pontifical" by a Rescript dated 10 July, 1914. The present beloved Vicar of Christ, Pope Benedict XV, bestowed a special blessing on the work of the School, 16 July, 1919, having previously made over to the Institute, so admirably conducted by Father Angelo de Santi, S.J., a splendid apartment in the Palazzo dell' Apollinare.

Among the many illustrious founders of this revived Pontifical Higher School of Sacred Music, whose names are duly inscribed on a roll of honor, and who have subscribed each not less than 1000 lire, are: Cardinal Rampolla, Cardinal Farley, Bishop Shahan (Washington), Monsignor Tappert (Covington), Mr. Clarence R. Mackay (New York), Mr. Vincent Desclée (Tournai), Mrs. Herbert D. Robbins (New York), Mrs. Cabot Ward (New York), Mr. and Mrs. Charles Korz (New York), Mr. and Mrs. James Slevin (New York), and others.

By pontifical authority the Institute is empowered to confer academical diplomas, including licentiates as well as masterships of Gregorian chant, composition, organ playing, and all branches of sacred music. The students are taught by the best masters, and have every opportunity of hearing the finest polyphonic compositions of the Palestrina period, the golden age of church music. In the words of Pope Benedict XV, the work of this Pontifical Higher School is likely to be "an honor to Rome, to Christian art, and a continuation of the true tradition of Church Music, as well as a nursing mother of the sublime ecclesiastical rites".

Naturally, the four years of the great world war affected the normal development of the Pontifical Higher School of Sacred Music, but the latest reports as to its progress are most encouraging, and give promise of a revival school, worthy of the ancient Confraternity of St. Cecilia with which it rightly claims lineage.

W. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

TITLE SELECTION BY CATHOLIC WRITERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Few readers or writers seem to appreciate the value of satisfactory titles to magazine articles appearing in Catholic periodicals; but it can unhesitatingly be said that this lack of appreciation on the part of the writers of such articles themselves is the very cause of much ignorance regarding Catholic points of view among non-Catholics.

Let it be remembered that practically *every teacher* in our secular high schools and colleges uses one method and one method only in compiling a list of articles to be read on any given subject, and, of course, also instils this same method into all of his pupils. Then let it be remembered further that to obtain a list of articles of any kind, one is, by the very nature of the problem, faced with only three resources, i. e., one must search for *subject*, or *author* or *title*. This means, therefore, that if one does not know that an article of a given kind exists, one cannot know the author of such article. The only remaining choice is to search under that part of the index called "Subjects". Now, if a particularly valuable article on the very subject we happen to be looking for should have been written, if the author of such article has not made his title embrace his subject, it will not appear under the "subject" where we have a right to expect to find it. This means that such article *is lost for all time*, even to the most conscientious teacher and student; for, no matter how thoroughly a student may seach, the article escapes.

Catholics especially are the losers through improper selection of titles, for the method referred to above in compiling a bibliography consists of a reference to the *Reader's Guide*, the little monthly index of all articles published in our various periodicals. This *Reader's Guide to Periodical Literature* at the end of each year is rearranged, bound, and placed on the library shelf as a complete index to all magazine articles of the year. There is also the *Reader's Guide to Periodical Literature Supplement*, containing references to articles which are supposed to appeal to special readers rather than the general public. Both of these reference books are found in practically every public and college library, and they cover, in so far as

teacher and student are concerned, all that is known and all that is written on every subject under the sun. Yet, there is now only one Catholic magazine listed in the general guide, and that is *The Catholic World*. The *American Catholic Quarterly Review* was formerly listed. This means that only the articles appearing in either of these two journals were known, or could be known, to readers at large. Consequently, when solid papers were published, say on the objections to the late Andrew D. White's *Warfare*,[1] under such titles as "Christian Faith and Modern Science", these articles were not indexed under, or near, Dr. White's name, or under any subject-index where one would be likely to find them if searching for objections to Dr. White's point of view.

Contrast this with a volume written by an English scientist and carrying Sir Ray Lankester's ideas to the world at large when Henri Bergson's views are objected to. This book bears the title *Modern Science and the Illusions of Professor Bergson*. Verily, the children of this world are wiser than our Catholic writers, to say the least. It will be observed that this volume is indexed under the subject of "Science" and under "Bergson", so that in looking up the bibliography on either subject the student will get both sides. The writer had occasion to look up the articles appearing under the latter name for several years past in the *Reader's Guide*, without finding one single reference to an opposing article.

If students who are actually searching for both sides to a given question cannot find it simply because Catholic authors do not appreciate the value of title selection, this point should be emphasized so that there will be a change made immediately.

Attention should also be called to an interesting sidelight thrown on this matter of the *Reader's Guide* by a librarian in one of our large reference libraries, herself a graduate of the University of Chicago, who asked the writer why it was that *every* publication of the University of Chicago found its way

[1] I have mentioned Andrew D. White's book because this particular work is definitely assigned to be read at the various secular universities. At the University of Arizona it was assigned to the writer in a course in Astronomy, but the professor mentioned that it was not to be taken too seriously. At the University of Wisconsin it is a part of Professor Otto's course "Man and Nature" in the department of Philosophy, and there is hardly a university library where it does not occupy a prominent and important place.

into these volumes immediately, while many others equally as worthy, and sometimes more worthy, did not. The answer is not known. Librarians follow the beaten path, just as do other people and it is their custom to have only those journals on their shelves which appear in the *Reader's Guide*. That volume is the standard by which they judge the completeness of their periodical list.

The United States Bureau of Education, Bulletin, 1915, No. 25, lists about fifteen hundred Public, Society, and School Libraries. If our Catholic journals can be placed in the *Reader's Guide to Periodical Literature*, probably at least one-half of these libraries can be made subscribers to our periodicals, and this will mean a big thing for Catholics, for, it is in schools and colleges especially, and secondly in our public libraries that men and women who are really interested in obtaining reliable information on all subjects search for it. But, even if these subscriptions be obtained, and even if the very best imaginable articles appear in these journals, unless the authors see to it that their articles possess titles that make it possible for him who does the indexing to know that the particular article under discussion is listed under the proper subject, it will be lost to all except the few subscribers who are so intensely interested in the Catholic side that they already know the author's point of view before he states it.

EDW. J. MENGE, PH.D.

Marquette University.

TRANSFER OF MASS STIPENDS.

Qu. In quibusdam dioecesibus Statuum Foederatorum Americae, parochi, certe pauci numero, usum habent sibi retinendi notabilem partem stipendii, puta dimidiam partem, pro singulis missis quae a vicariis cantantur.

Qui usus mihi videtur in conflictum venire cum Theologia et propterea mere abusum constituere, siquidem lex ecclesiastica hac de re injungit stipendium missae ex integro et in sua specie celebranti competere.

Hoc posito et pro vera doctrina accepto, quid cogitandum de tali usu? Num valeat efficere legitimam consuetudinem in favorem parochi? Quid, absolute? quid, relative ad hasce dioeceses ubi parochi, pauci, partem stipendii sibi retinent, coeteri vero, et pro maximo numero, totum celebranti cedunt stipendium?

Equidem quis posset in favorem parochi invocare rationem domus parochialis curandae; sed ad tale propositum auctoritas competens, saltem in nostra dioecesi, collectas diei Nativitatis Domini et diei Paschatis, necnon collectas in die dominica, toto currente anno, ordinavit.

Quum res multis dubiis et difficultatibus ansam praebeat, quaero a vobis ut benigne aptam solutionem dubitationis propositae in "Ecclesiastical Review" afferatis. Casus habet momentum valde practicum. SACERDOS VICARIUS.

Resp. Mass stipends may be either manual, or *ad instar manualium* or foundation. Manual stipends are those which are offered by the faithful for the celebration of holy Mass (a) either occasionally from motives of piety, or (b) by reason of an obligation, whether temporary or permanent, imposed upon them as heirs by the testator. The stipends for foundation Masses are derived from the revenues of a fund the proprietorship of which is vested in a moral ecclesiastical personage, v. g. a parish, religious community, etc., which has the duty of celebrating said Masses either for a long period of time or perpetually. When the stipends for foundation Masses are to be transferred conformably with law or by virtue of a special indult of the Holy See because the Masses cannot be said in the place designated or by him who is obliged to celebrate them according to the terms of the foundation, the stipends thus transferred are known as "ad instar manualium". (Cfr. Canons 826, 1544). Here in the United States stipends with very rare exceptions are exclusively manual. Presuming, then, that our correspondent is concerned solely with such stipends, we shall restrict our observations to them alone.

The law regulating the transfer of such stipends which is intended to prevent avarice in a matter so preëminently sacred, is merely a concise restatement of the previous legislation on the subject as enacted by S. C. C., 21 June, 1625; Innocent XII, —*Nuper*, 23 December, 1697; Benedict XIV, *Quanta Cura*, 30 June, 1741, S. C. C., *Ut debita*, 11 May, 1904, ad 9. It is thus briefly enunciated by Canon 840, § 1: "Qui Missarum stipes manuales ad alios transmittit, debet acceptas integre transmittere, nisi aut oblator expresse permittat aliquid retinere, aut certo constet, excessum supra taxam dioecesanam datum fuisse intuitu personae". It is obvious, therefore, that

a priest who transfers a Mass to another, must at the same time remit in its entirety the honorarium which he had received for its celebration. The canon cited, however, admits of a twofold exception. It is permissible to retain a portion of the honorarium (a) when the donor *expressly* permits him to do so, or (b) when it is certain that the amount exceeding the diocesan tariff was given out of personal considerations affecting the donee himself, v. g. friendship, gratitude, poverty, office, dignity, etc. Mere presumptions will not suffice for determining this point; there must be moral certainty that such was the intention of the donor.

Nor are these the only exceptions to the rule. In the past authors allowed a priest who transferred Masses to others to keep the excess in stipend when the transferee freely agreed thereto. This consent on the part of the transferee must be spontaneous, not solicited by the transferor either directly or indirectly (*Quanta Cura*, § 3; St. Alphonsus, VI, n. 321; Gennari, *Quistioni Morali*, 580). In like manner it was further acknowledged that a pastor had a right to the excess when due to his parochial office by way of perquisites, v. g. in the case of nuptial or funeral Masses (S. C. C., 25 July 1874; Wernz, III. n. 537; Bargilliat, n. 1120). Again when no other provision had been made for the board of the assistant, the practice of the pastor who, in order to defray the expenses of house maintenance, deducted a portion from the Mass stipends transferred to his assistant, could not be said to be illegal, if abuses were sufficiently guarded against (S. C. C., 27 February, 1905. ad 1; Marc, n. 1615). Now since, as we previously mentioned, the legislation on the subject of the retention of a part of the honorarium in the case of transference is the old legislation, we see no reason why these additional exceptions may not still be admitted (Canon 6). We need scarcely add that with us in the United States the question of house maintenance is quite generally decided by diocesan statute. Thus, in some localities all the stole fees are to be pooled, while in others the income from certain collections is allowed to pay for the house maintenance of pastor and assistants. There are also a few dioceses, we believe, in which the pastor is permitted to hold back a part of the assistant's salary for the same purpose.

From the foregoing principles *Sacerdos Vicarius* will be able to conclude whether or not the condition to which he refers, is comprised within the terms of the prohibition. Personally we can hardly imagine a priest so parsimonious as to indulge in any forbidden transaction in so holy a matter. The unfortunate who violates the law should know that he renders himself amenable to severe penalties by the Ordinary, who may even suspend or deprive him of his office or benefice if the affair permit (Canon 2324). Neither can he take refuge behind the pretext of custom, as no contrary custom exists. To omit other reasons which go to prove the non-existence of such a custom, it is only necessary to recall the well known axiom of law, viz. that the uniform action of the *major et sanior pars* of the community is demanded for the introduction of a custom. An occasional act on the part of one or the other individual is far from sufficient.

DOES DELAYED DISPENSATION FOR "DISPARITAS CULTUS" INVALIDATE MARRIAGE?

Qu. A priest wires for a dispensation—"disparitas cultus"; but does not receive it in time for the ceremony. Nevertheless he performs the marriage since he feels that if he failed to do so the parties would take the matter in their own hands and go before a justice of the district. I believe the marriage is invalid. Would it suffice, in order to validate it, if I got the parties concerned to express their consent, without having to go through the regular form and without asking the non-Catholic party to make the required promises?

Resp. Whilst there was no title permitting the priest to assist officially at a marriage ceremony before receiving the necessary dispensation applied for, his conduct does not necessarily involve invalidity of the act. The questions here are (1) did the action invalidate the marriage? and (2) if so, how is the marriage to be revalidated?

1. In order to settle the first point, we must consider the *nature* of *rescripts*, then their division, and finally at what precise moment they take effect. (a) A rescript may be defined as a written reply of the Pope or another Ordinary given in response to the report, petition, or inquiry of another. (b) By

reason of their contents rescripts are divided into rescripts of favor (*gratiae*) and rescripts of justice. Rescripts of favor contain a favor either beyond or contrary to law, v. g. a dispensation, absolution, privilege; whereas rescripts of justice deal with litigious matters. Furthermore, if we consider the mode of grant, we find that some rescripts are issued in *forma gratiosa*, others in *forma commissoria* (Norm. Pec. cap. 3. art. 1. n. 3). The former require no executor who is to grant the favor as the agent of the principal; in other words, the rescript itself contains the favor (*gratia facta*) already granted. The latter, on the contrary, demand the services of an executor, i. e. the rescript empowers another to grant the favor (*gratia facienda*). When, therefore, a priest applies to the bishop for a dispensation from a matrimonial impediment, and the latter answers in writing, we have a rescript of favor. If, in addition, the rescript itself contains the dispensation, it is granted *in forma gratiosa*; if, however, it does not contain the dispensation, but merely intrusts the granting thereof to the priest, it is granted *in forma commissoria.* (c) Rescripts of favor granted *in forma gratiosa* take effect as soon as they have been drafted (Canon 38), v. g. in the case of dispensation from matrimonial impediments, the impediment is removed by the signing of the dispensation. Other rescripts produce their effect only when executed by the agent, i. e. when the executor in keeping with his instructions dispenses from the impediment either as he sees fit or only after verifying certain conditions. Canon 53 is supplementary of this ruling: Unless he has been officially notified in advance, the executor invalidly discharges his office by executing the rescript before he has received it and established its integrity and authenticity.

Let us now examine the case in the light of what has been said. Since the priest wired for a dispensation we take it for granted that he applied to the bishop. This method of communication with the Holy See *directly* is not permitted as a rule. Now, our Bishops when dispensing usually grant the rescript *in forma gratiosa.* So, we presume, there is question of a rescript of grace granted *in forma gratiosa.* The validity of the marriage, therefore, will depend on the time of its issuance. If, then, the rescript was signed in the episcopal curia before the marriage was contracted, the marriage was valid, even

though the priest had not yet received the dispensation; otherwise, it was invalid. This is a matter of fact and may be determined by consulting the diocesan records where the files of such dispensations are kept.

2. There remains the question of revalidation. If investigation shows that the dispensation had been granted subsequently to the marriage, the marriage is to be revalidated. How is this to be done in the present instance? The method suggested by the querist, viz. to have the parties renew their consent without the assistance of priest or witnesses, will not suffice. The contention that matrimonial consent had already been expressed before the priest and witnesses, does not constitute proof to the contrary. This is evident from the fact that the impediment in the case is *public*, viz. capable of proof in the external forum (Canon 1037). We conclude that the impediment is of such a nature for the simple reason that the priest had applied for a dispensation from disparity of cult. Had any doubt existed concerning the baptism of the non-Catholic party, he would have petitioned for a dispensation either from mixed religion or "disparitas cultus ad cautelam". Wherefore, the method of revalidation to be employed is that which is prescribed for marriages which are invalid on account of a public impediment. The procedure is as follows: 1. Unless the impediment has ceased in the meantime, a dispensation therefrom is to be obtained. 2. The parties are then to renew consent in due form, i. e. before a competent priest and witnesses (Canons 1133, § 1, 1135, § 1). If however, in the present case the dispensation had actually been given in the first instance, we see no necessity for applying again. In like manner, if the prescribed guarantees or promises have already been given, they need not be exacted anew, provided, of course, there is moral certainty that they will be kept. This mode of revalidation in all likelihood will give rise to complications involving the fair name of the priesthood. In order that the entire clerical state may not suffer on account of the rash action of an individual, we should rather suggest *sanatio in radice* as the preferable method of revalidation.

"DOMICILIUM" AND THE "EPISCOPUS PROPRIUS".

Qu. According to Canon 956 concerning the promotion to sacred orders of "laici", the "episcopus proprius" is the one in whose diocese the ordinand has a domicile "cum origine", or domicile together with oath of remaining in that diocese "perpetuo". Is this a change from the old law, which seems to me to call the "episcopus proprius" the "episcopus originis" or the bishop who incardinated the ordinand after he had been excardinated from the "episcopus originis"? Is a "domicilium" necessary to constitute an "episcopus proprius", and will all those studying for the priesthood have to acquire a domicile in the diocese in which they intend to labor, if they belong to another diocese, before they are ordained—in other words, before the bishop to whom they apply for adoption becomes their "episcopus proprius"?

Does the "episcopus originis" lose his jurisdiction over his subjects when they acquire a "domicilium" in another diocese? From the new Canon Law it seems he does. Is not the matter of getting an "exeat" useless if one can acquire an "episcopus proprius" through a domicile? What length of residence is required for a domicile in such cases? ALUMNUS.

Resp. Canon 956 treats of the "Episcopus proprius" of ordination of *seculars*, in other words, of the *lawful minister* of tonsure, minor and major Orders for *seculars*. Therefore, our correspondent fails to quote the correct sense of the Canon when he says that it deals with the "Episcopus proprius" of *laics* for promotion to *sacred*, i. e. major Orders.

The previous legislation on the subject of the legitimate minister of ordination has been completely remodelled by the section referred to. Under the old law there were several Episcopi proprii, those, namely, of origin, benefice, service (*familiaritas*), and incardination. The Code has dropped the bishops of benefice, service, and incardination from the list, and also deprived origin of much of its former importance. In future the bishop of domicile alone will be qualified to act as the legitimate minister of ordination, provided (a) that the candidate's domicile be at the same time his place of origin; or, if not his place of origin, (b) that he take an oath to remain perpetually in the diocese. This oath, however, is dispensed with in three instances, viz. (a) when the cleric has already been incardinated in the diocese by means of the first tonsure,

since the oath is quite unnecessary; (b) when the ordinand is intended for the service of another diocese (Canon 969, § 2), in which case he will be obliged to take a similar oath before admission into the second diocese; (c) when the candidate is a professed religious (Canon 964, n. 4), such oath being incompatible with his state of life. Of course an "Episcopus proprius" may still grant his subjects (v. g. a candidate who is to work in another diocese) dimissorial letters to be ordained by another bishop.

In answer, then, to the question whether or not a domicile is necessary to constitute an "Episcopus proprius" of *ordination*, we answer in the affirmative. For other matters a quasi-domicile will suffice (Canon 94, § 1). This domicile, however, is not the rigid domicile heretofore demanded by the *Speculatores* of Innocent XII. A domicile is now acquired by residence either in a parish or quasi-parish on the one hand, or in a diocese, vicariate or prefecture apostolic on the other, together with the intention of remaining there perpetually, or, failing such intention, by residence for ten full years (Canon 92, § 1). In explanation we need only observe: (a) that there must be actual residence; (b) this residence, if coupled with the intention of remaining, unless called away by unforeseen circumstances, constitutes a domicile as soon as residence is established; (c) if no such intention accompanies any stage of residence, the domicile will not be gained until after ten years of residence have been completed; (d) the residence or the intention to remain must not necessarily be confined to any definite parish, as residence within various sections of the diocese will suffice; (e) a domicile which has been acquired by residence in a parish or quasi-parish is styled parochial, by residence in a diocese, vicariate or prefecture apostolic, diocesan. But the necessity of a domicile for the acquisition of an "Episcopus proprius" of ordination does not compel those who are studying for another diocese to acquire a domicile in their prospective diocese before ordination. They may wait until after ordination and then be incardinated in the diocese of their adoption.

In reference to *Alumnus's* query concerning the jurisdiction of the "Episcopus originis" we may remark that the title of origin, when standing alone, does not vest a bishop with juris-

diction. In fact, origin as such figures chiefly only when there is question of ordination, and even then, as we have seen, domicile must be added before a bishop can legitimately ordain. Before dismissing the subject of origin, it may not be altogether out of place briefly to point out what is meant by the term under the new law. The place of origin of legitimate children is the place where the father had a domicile, or, in default thereof, a quasi-domicile at the birth of the children. In the case of illegitimate or posthumous children, on the contrary, it is the domicile or quasi-domicile respectively of the mother. For the children of *vagi* the place of origin is the place of their birth; and for foundlings, the place where they were discovered.

Neither is the exeat rendered useless, as Alumnus is inclined to believe, by the fact that an "Episcopus proprius" is gained by the acquisition of a domicile. This becomes evident when we consider that if a cleric after ordination applies to serve in a different diocese from the one for which he was ordained, he must first be properly excardinated from the diocese of his "Episcopus proprius," in other words, secure his exeat (Canon 112). In this connexion it may be well to call attention to the apparent contradiction between Canons 111, §2 and 969, § 2. According to the former a cleric is incardinated in the diocese for whose service he is ordained, by the reception of first tonsure. As it stands, this section obviously implies that, when a cleric is to labor elsewhere than in the diocese of his "Episcopus proprius", he is by the very act of receiving the first tonsure incardinated in the other diocese without further ado. On the other hand, Canon 969, § 2, by stating that a bishop is not enjoined from ordaining a subject who after legitimate excardination and incardination is destined for another diocese, would seem to teach that such a cleric must first be released from his own diocese by due process of excardination before obtaining admission into the diocese in which he is to be engaged in the ministry. The apparent conclusion to be drawn from this passage is that the reception of first tonsure will not of itself suffice to incorporate a cleric in another diocese. The harmonizing of these Canons has been a source of no slight confusion. Happily the matter has been at least partially cleared up by a recent decision of

the Commission for the Authentic Interpretation of the Code. Among others the following question was submitted by Cardinal Logue of Armagh: "2° Utrum ille qui ordinetur a proprio Episcopo servitio alius dioecesis incardinetur huic alii dioecesi juxta Canonem 111, § 2, an potius dioecesi proprii Episcopi juxta Canonem 969, § 2." This is the answer received: "Ad 2um, Affirmative ad primam partem; negative ad secundam." (17 August, 1919.)[1] This reply makes it clear that when a cleric is ordained for another diocese, he is incardinated in this other diocese, not in the diocese of his own bishop, by the reception of the first tonsure. Nevertheless the difficulty of explaining Canon 969, § 2 still remains. Possibly the interpretation may be as follows. Canon 969, § 1 tells us that a bishop is not to ordain seculars unless in his judgment they are either necessary or useful for the diocese. Let us suppose that a diocese is already sufficiently supplied with clerics to meet the demands of necessity and utility. Canon 969, § 2, in our opinion, is intended for such a contingency. In a case of this kind, it seems to us that a bishop might still ordain a subject with the understanding that later on he is to serve in another diocese. Under such circumstances, if our contention is correct, he will first ordain the candidate for his own diocese. Subsequently, the cleric thus promoted will be duly excardinated from his own diocese, and then incardinated in the diocese in which he is to serve. Perhaps some may have a different explanation to offer.

CASUS DE ERRORE CIRCA QUALITATEM IN MATRIMONIO.

Qu. Joannes haesitans de matrimonio cum Anna quam jam per aliquod tempus inviserat ineundo ipsam incaute carnaliter cognovit. Quibusdam hebdomadis elapsis Anna eum sic affatur: "Debemus statim nubere quia ventris fructum ex concubitu in me gero". Joannes rigorem legis civilis in tali casu cognoscens, et insuper conscientiae obligatione se sentiens ductus ex paternitate praesumpta, matrimonium cum Anna contrahit. Paullo post nuptiarum celebrationem Anna Joanni passim confidit infantem quam proxime expectat generatum fuisse ex alio viro (patruele).

[1] *Irish Ecclesiastical Record*, Oct. 1919, p. 330.

Joannes Annam statim deserit et ex appelatione civili divortium obtinet, casu ex circumstantiis probato.

Quaeritur utrum matrimonium sit validum coram Ecclesia?

Resp. By its very nature the matrimonial contract postulates the mutual matrimonial consent of two contracting parties who are unmistakably determined as to individuality. Whatever excludes this determination necessarily destroys matrimonial consent and invalidates the marriage contract. Such a destructive element is substantial error concerning the person or individuality of the other contracting partner. The law dealing with this subject is epitomized by the Code in the following manner.

CANON 1083.

§ 1. Error circa personam invalidum reddit matrimonium.

§ 2. Error circa qualitatem personae, etsi det causam contractui, matrimonium irritat tantum:

1°. Si error qualitatis redundet in errorem personae;

2°. Si persona libera matrimonium contrahat cum persona quam liberam putat, cum contra sit serva, servitute proprie dicta.

A brief definition of terms by way of preliminary will not be out of place. Error may be defined as an act of the intellect whereby one person or thing is mistaken for another. It thus differs from ignorance, which is a lack or negation of knowledge on a certain subject. Error may be either antecedent or concomitant: antecedent, when it is the cause of an action; concomitant, when it exercises no influence on the action. If, for instance, a man would not have married had he been aware of his error previous to marriage, he errs antecedently; but if, on the contrary, he would have married despite his error, he errs only concomitantly.[1]

The section of the law which has been quoted, informs us that marriage is invalidated by error concerning the person himself ("error circa personam"). In other words, if a person errs either antecedently or concomitantly in regard to the individuality of the partner with whom he contracts marriage, be his error vincible or invincible, the contract is void. Since an essential element is lacking, namely, mutual matrimonial

[1] Cf. Wernz, IV, n. 223.

consent, the marriage is invalid not only according to the ecclesiastical law, but according to the natural law as well. This is evident from the fact that the consent of him who is in error, is intended not for the contracting party, but for an entirely different individual. For this reason marriages of this character would be invalid even when entered into by unbaptized persons. Such error would be had in the following case. John intends to marry Bertha. At the marriage ceremony Bertha is impersonated by her twin sister, Alice. John, believing that the bride is Bertha, goes through the ceremony with Alice. Obviously the error is substantial. Hence the marriage is void, even though John would have been prepared to take Alice as his wife, had he been cognizant of his mistake. As a matter of fact he intended to wed Bertha, not Alice. Let us further suppose that during the ceremony John said mentally, "I would be willing to marry the bride, even if she were not Bertha". The error would still be substantial, for the simple reason that John's consent was directed toward Bertha, not Alice.[2] Of necessity errors of this kind must be very rare; in fact, they are quite inconceivable save in a few exceptional cases, v. g. marriage by proxy, blindness of one of the contracting parties, marriage between persons who have not previously met, but have made arrangement by letter, impersonation by a person who cannot readily be distinguished from the intended partner. On the strength of these principles the marriage between Jacob and Liah described in Genesis is to be considered invalid, unless consent was given after detecting the error.

Error as to the so-called *qualitas personae* invalidates marriage in but two instances, viz. (a) when the error is equivalent to an error concerning the individuality of the person (*redundans in personam*); (b) when a free man or a free woman contracts marriage with a person he or she considers free, but who is nevertheless a slave in the strict sense of the term. At present we are concerned solely with the former case, namely, when the error amounts to an error of person. Such error alone is substantial, all other error accidental. To determine when such error is present is by no means an easy

[2] Cf. Gasparri, II, n. 890.

task. Even D'Annibale (III. n. 444) does not enter into the question. He contents himself with quoting the rather disheartening statements of Sanchez and Clericatus, to wit, that the question while one of great importance is a most difficult one, and that authors complicate it still more in their attempts at explanation. Under the circumstances one might well hesitate before hazarding an opinion. We shall, therefore, confine ourselves to stating the doctrine of Wernz, since it appeals to us most strongly. The distinguished canonist requires the following conditions for an error "de qualitate personae redundans in personam" (IV. n. 223): The error must deal with a quality (a) which is entirely individual to a certain person (v. g. the eldest daughter of the Prince of Monaco), (b) which person is directly and exclusively intended by the one in error solely on account of that quality. Such individualization is for all practical purposes the same as indicating a person by one's Christian name and surname. But, merely to intend some generic quality, for instance virginity or wealth, does not individualize a person but rather indicates an accidental attribute. It would not, then, invalidate marriage, unless the quality was intended as a *conditio sine qua non*. This explanation of Wernz appears eminently reasonable. If we reflect, we must conclude that to be in error concerning an individuating quality amounts to marrying an entirely different person from the one intended. Thus, if John deciding to marry the eldest daughter of N., a certain rich banker, because she is the eldest daughter of N., were to contract marriage with her younger sister who pretends to be the eldest daughter, it is clear that John is mistaken as to the person to whom he is giving consent, and since his consent was directed exclusively toward the eldest daughter and not her sister, a substantial error intervenes and invalidates the contract. Contrariwise, let us suppose that John makes up his mind to marry a rich woman for purely mercenary reasons. He becomes acquainted with Anne, a poor girl, who inveigles him into the conviction that she is an heiress. In consequence of her deceit John marries Anne. In this case the error concerns not the person's individuality, but only an accidental quality, namely wealth. John's consent was directed toward Anne and none other. Hence the marriage is valid.

Another element, however, would enter, if one of the contracting parties were to make consent conditional upon the possession of a certain quality. Absence of such quality would then render the contract void owing to the non-fulfillment of the condition (Canon 1092). John agrees to marry Anne on condition that she is a virgin. Now, provided the condition virtually exists at the moment of contracting marriage, the marriage would be invalid, if Anne were not a virgin. Needless to add, it would be quite impossible to secure a sentence in favor of nullity in the external forum for want of proof, unless the condition had been expressed exteriorly in some way or other. Conversely, if John erroneously believes that Jane is a virgin, and marries her as the result of the false impression which she has created, the marriage would be valid, unless, as in the former instance, he made her virginity a condition to the contract. To say that he would not have married her had he known the facts is to attribute to him a merely interpretative intention. An interpretative intention, if properly understood, is no intention at all and effects nothing.[3] It is not a question of what he would have done, but of what he actually did.[4] Neither will it avail to point out that deceit was employed. Barring a special provision of law, deceit invalidates an act only when it affects the substance of the act (Canon 103 § 2). No such clause is to be found favoring the error of "qualitas personae". True, the Church might have penalized such fraud by disqualifying the offending partner from validly contracting marriage. But, she has wisely refrained from so doing owing to the countless difficulties that would inevitably arise from the many applications for annulment that would pour in from the disaffected.

The foregoing, then, is a summary of the principles governing the question of error. The application of these principles to concrete cases is frequently beset with well nigh insuperable perplexities, since it is almost impossible at times to decide whether the error is equivalent to an error concerning the individuality of the person or not. In any case the matter is not one for the confessor to settle, but for the matrimonial courts.

[3] D'Annibale, I, n. 136.

[4] Tropper, "De imped. erroris", n. 196; apud *Analecta Eccl.*, XV, p. 341.

Those who are interested in the manner in which these cases are handled by the Roman Courts, might profitably consult the following (Roman Rota; *A. A. Sedis*, Vol. II, pp. 590; 961; Vol. III, p. 497).

REQUIEM MASS DURING EXPOSITION OF BLESSED SACRAMENT.

Qu. On the first Friday of the month we have in this church a three hours' Adoration before the Most Blessed Sacrament solemnly exposed. On 3 October the Ordo had *de ea* with the "Missa Dom. praeced., 2 Orat. A cunctis, 3 ad lib." Could a Requiem Mass in violet vestments have been said on that day during the exposition in this church?

Resp. No. Masses of Requiem cannot be celebrated in a church during the solemn exposition of the Most Blessed Sacrament, even in violet vestments (S. C. R. Clementine Instruction for Forty Hours' Devotion; Decr. 19 December, 1829). This is allowed only on 2 November when the Forty Hours' Devotion takes place (Clementine Instruction).

Ecclesiastical Library Table

HYMNOLOGY.

Under this heading it is proposed to note, from time to time, current hymnological activities both within and without our own fold. Such activities have their highly practical as well as purely cultural value. The practical side may be illustrated by the work now being done on two Catholic hymnals, one of which is intended for general use, while the other is apparently designed to meet some particular diocesan requirements. Perhaps this latter one may nevertheless find a much larger public desirous of using it.

The present writer is also aware of kindred work quietly performed upon three Catholic undertakings which have rather a cultural than a practical purpose (in the narrower meaning of "practical"—for the forthcoming volumes now referred to may very well serve to enrich future hymnals with choice renderings of our Latin hymns). These three undertakings deal exclusively with English versions of notable Latin hymns, and it is hoped to treat them with some detail in this department.

Meanwhile, our separated brethren are giving renewed attention, now that the Great War has ceased to distract minds and energies from their accustomed pursuits, to the subject of hymnology. It is interesting to notice how the old lure of the great Latin hymns still affects the lovers of vernacular Protestant hymnology. This fact is sufficiently attested in current literature. The fact is interesting and informing, and merits occasional attention and illustration here.

The *Dies irae*, for instance, although rendered into English verse so often and so well by Protestant pens, has meanwhile lost none of its old attractiveness for the ambitious translator. Catholics have of course done it justice in their English versions. Indeed, while the present paper was in preparation, the writer received from a Redemptorist priest now resident in New York City an original rendering of the Judgment Hymn into a versification that represents with scrupulous care the rhythms and rhymic features of the original. But now let us consider a recent Protestant version.

"A literal translation in the fewest words possible" is the legend that heads a new English version of the *Dies irae*. This "literal translation" is presumably the work of the author herself in the little volume entitled *A Study of Latin Hymns*.[1] Here are some of the stanzas:[2]

Dies irae, dies illa Solvet saeclum in favilla, Teste David cum Sibylla.	O Day of wrath, that day When earth shall pass away, Prophet and sibyl say.
Quantus tremor est futurus Quando Judex est venturus Cuncta stricte discussurus.	The trembling cry— The Judge draws nigh Each soul to try.
Tuba mirum spargens thronum Per sepulchra regionum Coget omnes ante thronum.	The last trump's knell From gates of Hell Shall all compel.
Mors stupebit et natura Cum resurget creatura Judicanti responsura.	Death they surprise And Nature wise When all arise.
Liber scriptus proferetur In quo totum continetur Unde mundus judicetur.	The Book is there Which all lays bare To Justice fair.
Judex ergo cum sedebit, Quidquid latet apparebit, Nil inultum remanebit.	That Judgment throne Where all's made known Will nought condone.
Quid sum miser tunc dicturus? Quem patronum rogaturus, Cum vix justus sit securus?	What shall I say On that dread day When just men pray?

All of the remaining stanzas have the same scheme of twelve syllables to the stanza. One of them, however, uses assonance instead of rhyme in the third line:

> With Mary shriven,
> The thief forgiven,
> My hope has risen.

A still more fundamental fault is found in the first stanza, which has eighteen syllables instead of the twelve comprised in each of the following stanzas. The strength of a chain is the strength of its weakest link. A lyric like the *Dies irae*, composed of equal rhythms throughout (with the exception of the last six lines, subsequently added to the original composition, apparently, in order to fit it for liturgical use), demands equal rhythms in its translation. Indeed, the first stanza

[1] *A Study of Latin Hymns*. By Alice King MacGilton, A.M. Boston: Richard Badger. 1918. 116 pages, 12mo.

[2] Op. cit., p. 79.

of any lyric sets a standard of metre for all the following ones. In the case of the great Judgment Hymn, the first stanza has always been somewhat of a *crux* to translators. It simply cannot be cabined, cribbed, confined within the limits of twelve syllables by any device known to versifiers. The last line might, it is true, contrive to get along with only five syllables: "Seer and sibyl say"; and, accordingly, instead of the eighteen syllables employed by the author of this recent volume, fifteen would suffice. We might thus condense the tremendous trochaics of the original Latin into—

Day of Wrath, that day
Earth shall melt away,[8]
Seer and sibyl say.

Of course, the following stanzas should then have fifteen, instead of twelve, syllables.

Those who are interested in the question of literary condensation of a masterpiece will find much appropriate discussion of the *Dies irae* as a subject-matter for such a feat, in an article entitled *Dies Irae: An Experiment in Compression*, in *The Dolphin* of December, 1904, pages 665-671.

While *A Study of Latin Hymns* was planned to discuss the originals, it nevertheless gives translations of two other Latin hymns, the English versions being apparently by the author of the volume. There are two translations (pages 65 and 81) of the hymn or prayer attributed to Mary, Queen of Scots:

O Domine Deus, speravi in Te;
O care mi Jesu, nunc libera me.
In dura catena, in misera poena, desidero Te:
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut liberes me.

[8] The subject of *solvet* is *dies*, not *saeclum*, although, as March notes in his *Latin Hymns* (p. 293), "Many read these clauses [sc. Dies irae, dies illa] as exclamatory, and *solvet* as intransitive", and quotes Walter Scott's very free rendering:

"That day of wrath, that dreadful day!
When heaven and earth shall pass away."

Miss MacGilton has therefore some authority of usage for her rendering:

"O Day of wrath, that day
When earth shall pass away."

Similarly, the Redemptorist residing in the New York diocese, whose version is doubtless the most recent of all, writes:

"Day of wrath, that day ill-fated,
When the world by fire cremated . . ."

The author prefaces her version as follows: "From the prayer book of Mary, Queen of Scots, we have the following touching prayer which the world of her admirers loves to believe was her own composition. It was certainly on her lips in those last trying hours when her life was sacrificed because of its dangerous nearness to the throne of her cousin Queen." The tribute is a kindly one to the memory of a much-maligned lady, and we hesitate to point out, even in the interests of hymnological accuracy, that the prayer-book referred to—or what is declared to be such—is in the library of Stonyhurst College, but contains no such prayer, while the book itself shows no evidence that a fly-leaf, upon which the prayer is supposed to have been written by Mary, has been torn out. We may trust that the affecting supplication was, as the author assures us, "certainly on her lips"—the lips of the unfortunate Queen—in her "last trying hours".

The little volume which we are discussing gives its readers a highly appreciative but not always discriminating estimate of Latin hymns, together with some details of their authorship or, failing this, their probable provenance and date of composition. To earnest students of hymnology, it can not be greatly recommended as a help. Its bibiliography is too restricted. Its author seems to be unaware of the *Analecta Hymnica* of Dreves and Blume, the recent work by Mearns (1911) on *Early Latin Hymnaries*, and even of the fairly extensive treatments accorded to notable Latin hymns in the pages of the *Catholic Encyclopedia*. We are told, for instance, that "Duffield mentions 154 published English versions [of the *Dies irae*], of which 96 are by American authors" (p. 56). In his volume on the *Dies irae*, published in 1902 (that is, sixteen years earlier than the present work), Mr. Warren cited 135 American versions of the hymn and 99 English versions —in all, no less than 234 renderings into English. Since 1902 there have been published several other translations, and Mr. Warren's list was not complete even for his own day.

While the advanced student of hymnology will receive but slight help from the present work, a beginner will find it serviceable, as its tone is that of reverent appreciation, and its table of contents is stimulating. The volume also contains a

good list of nearly five hundred Latin hymns, together with a statement of their approximate date, source, etc.

The *Salve caput cruentatum* attributed to St. Bernard has found its way, in English translation, into some of our hymnals, together with the tune — apparently a purely secular one — usually called "Passion Chorale" in Protestant hymnals. The hymn has been translated into English some dozen times by Protestants, either directly from the Latin or as a version of the German translation by Paul Gerhardt, who ranks next to Luther, in the estimation of Protestants, as a hymnodist.

Gerhardt's most widely influential hymn was probably his "O Haupt voll Blut und Wunden", a beautiful rendering, although not very literal, of the *Salve caput cruentatum*, which is Part VII of the *Rhythmica oratio ad unum quodlibet membrum Christi patientis et a cruce pendentis* generally ascribed to St. Bernard. Part VII is *Ad Faciem*. It is discussed at length (pages 85-95) in the work[4] of Mr. Hewitt dealing with Gerhardt's influence on English hymnody. Gerhardt translated all the seven parts of the long poem from the Latin text of 1609. Of these parts I, V, VI and VII have passed into English verse (p. 40).

Mr. Hewitt tells us that the melody "first appeared in Hans Leo Hassler's *Lustgarten*, Nuernberg, 1601, set to a love song, beginning 'Mein G'mueth ist mir verwirret" (p. 86). The tune, however, early found a sacred use, being set in 1613 to a hymn; and J. S. Bach employed it some five times in his St. Matthew Passion.

The ascription of the Latin text to St. Bernard is disputed in the Historical Edition of *Hymns Ancient and Modern*, as this ascription dates only from the Fifteenth Century (p. xxv of the Historical Edition, *Introduction*).

[4] *Paul Gerhardt as a Hymn-Writer and His Influence on English Hymnody.* By Theodore Brown Hewitt, Ph.D., Assistant Professor of German, Williams College. New Haven: Yale University Press. xvi + 169 pages, royal 8vo.

Criticisms and Notes.

BENEDICTINE MONACHISM. Studies in Benedictine Life and Rule. By the Right Rev. Cuthbert Butler, Abbot of Downside Abbey. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1919. Pp. 387.

St. Benedict of Nursia was the originator of a new philosophy of life whereby he translated the truths of the Gospel into the language of popular holiness for the nations of Western Europe. Its application to the barbarous conditions of the Northern peoples was the beginning of modern civilization. Out of the Benedictine Rule, as from a tree planted by the riverside, grew the agricultural, mechanical, and literary arts of to-day. Greece and Rome, like Babylon and Egypt before them, had cultivated truth and beauty of form. But their products lacked the taste and savor engendered by the light and warmth of the Christian religion. With the coming of the Benedictines arose new temples of worship and fame, universities, libraries, laboratories, academies of painting and sculpture which, whilst they borrowed method from the science and art of the East and South, gave new life and fairer form to the things they created. The inspirations fostered by the Constitution of St. Benedict's Order, in numerous schools of northern Italy, Germany, Gaul, Spain, Ireland, and England, are written in a thousand records of art and literature which serve as witnesses of Christian truth in every land and for all time.

Of this we are reminded in the pages of Abbot Cuthbert's work. He adds fresh title to the gratitude of the historian by interpreting the spirit of his Order to the general reader as well as to the sons of the great monastic founder. The key to much of our theology and philosophy of Christian life is found in the theory of the Benedictine Rule, since it is one of the chief fountains of the spiritual wealth that continues to nourish and beautify the religious world of to-day.

With the story of the Saint's birth and vocation amid the disorganized social, civil, and religious conditions of Italy we are all familiar. The monastic life in the West, based on the traditions of the Fathers of the Desert who followed St. Anthony, was eremitical in its form and character. Its dominant note was the individualism that strove after personal perfection. St. Pachomius in southern Egypt had indeed added the element of organized labor as an integral part of the cenobitical life, thereby establishing a union of the contemplative with the active religious observance. But the aim in all this remained the single search after spiritual perfection for the individual.

The divine altruism, established by Christ in the principle of love, to give one's life for another, was made subservient to the law of leaving all to gain all in the salvation of one's own soul.

St. Benedict, without having the idea of founding a religious Order devoted to the missionary self-sacrifice which became one of its later features, built up his rule of seeking perfection on the foundation of charity through service. His aim was, as he tells us in the Prologue to his Rule, to establish "a school of God's service in which there was to be nothing harsh, nothing burdensome". Beyond this he made the idea of stability a permanent feature of religious service. By this he cut off the liberty, hitherto deemed part of the aim at perfection, by which a monk might pass from one monastery or hermitage to another, to change at will, or to improve his opportunities and allegiance. Benedict had no thought apparently of an institution that would bind hundreds of communities under a single rule, in the sense in which the Order developed spontaneously. His idea was to open separate houses where men would devote themselves by vow and with a stable purpose to the service of God and mutual aid to salvation. Renunciation was to be the basis, prayer the sustaining force which set the heart and the will toward God, labor the accompanying melody that fostered charity.

Speaking of the subject of prayer according to the Benedictine Rule, our author is led to speak of mysticism, a subject which he proposes to enter on at greater length in a separate volume under the title "Western Mysticism". Here he recalls merely the great representatives of mystic teaching among the Benedictines, namely St. Gregory and St. Bernard. If the Benedictine Rule demands the exercise, under certain conditions, of active service, it does not thereby put contemplative prayer in a subordinate place. On the contrary, the atmosphere of Benedictine monachism is pregnant with the principles laid down in Father Baker's *Sancta Sophia*. St. Benedict himself had a decided preference for such writers as Cassian and St. Basil. These fostered the development of a varied order of contemplatives, some of whom revived the intuitive spirit of prophecy, as in the case of Saints Hildegard, Mechtilde, and Gertrude, whose subtle gift of observation endowed them with a delicate sense of the Divine manifestations in nature as in theology. A kindred type of contemplatives is shown in Blosius, Gertrude More, and the Maurists, with whom learning became a distinct lever of devotion.

It is on the lines thus indicated that the Abbot of Downside pursues his analysis and detailed study of the Benedictine life and spirit. He takes up the Benedictine vows, their peculiar spirit and influence on the individual and the family or community. Thence he pursues the study of the government, the polity, the intellectual output, the

economical aspects with their respective far-reaching influence upon society. In conclusion the author sums up his analysis in a brief sketch of the Benedictine history which closes with a description of the daily life and activities of the Benedictine community in a modern monastery in the full light of the twentieth century.

LIBER SACRAMENTORUM. Note storiche e liturgiche sul Messale Romano. Vol. I: Nozioni Generali di Sacra Liturgia. Per il Rev. I. Schuster, abbate del sacro monastero di S. Paolo, Roma. Torino-Roma: Pietro Marietti, editore. 1919. Pp. 203.

Students of the liturgy who are familiar with Italian will read this work with exceptional satisfaction. It is at once historical, critical, and devotional. Its method explains simultaneously the composition and the artistic beauty of Catholic worship. The Roman Missal, to use the author's expression, is both in scope and form the most elevated and important work of Christian literature. It reflects the life of the Church and is a masterpiece in the composing of which both heaven and earth have taken part. The author sees it as a beautiful vision such as came to St. John at Patmos, but does not forget that it calls for interpretation by the Christian archeologist. We are shown in the first place the chief parts and the sources from which liturgical worship takes its beauty. These are the sacramental ministrations, the psalmody, the various consecrations and benedictions of the ecclesiastical services. The author traces the gradual development of the Catholic ceremonial, beginning with the indications in the *Didache* and the early Apostolic writings. He notes their gradual growth during the first four centuries, from the rite of Baptism as an initiation, the daily and festal prayer associated with the Holy Sacrifice, and the bestowing on the faithful catechumen the sacramental blessing that secures his fidelity. From the time of St. Gregory, who inaugurated a more solemn ceremonial organization and reformed the method that threatened abuses, the ancient *Fractio Panis* at the Eucharistic table takes the form of the Pontifical Mass, with the processional vigils and the Roman *Stationes*, in which the Sovereign Pontiff is the chief celebrant. With these considerations the author associates the study of the poetry and music of the sacred Synaxis and the *scholae musicae* at the Lateran Church as the model of the solemn worship of the Mass. Other parts deal with the penitential discipline, the rites of priestly ordination, the dedication of churches. The nuptial blessing, the rites of burial, as practised in the Church during the early ages, and the various sacramentals adopted by the ministering hierarchy from the beginning, show how unchanged our essential service has remained.

The survey of sacramental action as the inheritance of the Catholic Church, which bears the name of Roman as its subtitle and as the badge of its ancient dignity, is illustrated throughout this little work by interesting historical sidelights, in particular from the churches of France and Spain. The book leaves the impression of a deep reverence on the part of the learned writer for the sacred institutions of our holy religion.

BARTHOLOMAEUS ANGLICUS. Auctore P. Thomas Plassman, O.F.M. Extractum ex Periodico "Archivum Franciscanum Historicum." Typ. Collegii S. Bonaventurae ad Claras Aquas (Florentiam). 1919. Pp. 44.

One of the earliest text books of scholastic science, antedating the *Summa* of St. Thomas in the thirteenth century, is the work *De Proprietatibus Rerum*. For a long time its author, like the great master builders and sculptors of those days, remained unknown to those who profited by the work. Some attributed the book to Albertus Magnus. Others believed its author none other than the famous Dominican William of Moerbeke, who, at the request of Brother Thomas of Aquin, had translated the Arabic text of Aristotle, and who had inaugurated the neo-Platonic movement which procured the translation of Proclus's *Elementa Theologica* from the Greek, for the schools at Paris and Cologne. Few questioned the assumption that the writer was a Dominican, and this opinion was held down to the sixteenth century. Subsequently a writer by the name of Bartholomæus Glanovillanus was credited with the authorship. But the joint work of Quetif and Echard brought to light an extant MS. of the thirteenth century which antedated the supposed Glanville by a full century, and this fact was pointed out in the *Scriptores Ordinis Praedicatorum*. At the beginning of the last century the Franciscan Friar Sbaralea found the name of Bartholomæus Anglicus mentioned in Salimbene's *Chronica* as the author of *De Proprietatibus Rerum*. This proved the work to have been written before 1283, the year of the publication of the *Chronica*. Jourdain took up the search and in his *Récherches critiques* came to the conclusion that the work was from the pen of the "Lector Bartholomæus Anglicus" who resided at the studium of the Franciscans at Magdeburg, whither he had been sent from Paris in 1230. It is assumed that here he completed the work begun at Oxford and continued at Paris. This places the publication or completion of the book before 1240.

Father Thomas Plassman, O.F.M., gives an interesting account of the author and his work. His dissertation appeared originally in the *Archivum Franciscanum Historicum* of Quaracchi, near Florence.

The writer reviews the whole question of the original authorship and supplements previous researches by sundry interesting biographical and bibliographical details. He directs particular attention to the discussion raised by some scholars regarding the priority of Bartholomæus's work over that which deals with the exposition of Aristotle's philosophy by Albert the Great. Passages referring to either work occur in both. The probability is that the authors interchanged parts of their MS. or were at all events familiar with what each was doing. It is not unlikely that in parts they collaborated or exchanged notes and information. Both merit the title of *doctor universalis* from the extent of their erudition. Father Plassman suggests the publication of a critical edition of Bartholomæus Anglicus. It is a work of great importance touching the studies in the schools of the thirteenth and earlier centuries, for it was intended as a sort of encyclopedia arranged in analytical form and covering the entire field of medieval knowledge. It begins with *De Deo;* next treats the subjects of angelic spirits, the human soul, down to the details of material creation in the chapter *De Corporibus,* with their qualities and incidents.

GREAT FRENCH SERMONS. From Bossuet, Bourdaloue, and Massillon. Second Series. Edited by the Rev. D. O'Mahony, B.D., B.C.L. St. Louis, B. Herder Book Company. Pp. 377.

Of late there has been much complaint, and to our mind hysterical, about the present state of sacred eloquence. The pulpit, it has been claimed, has fallen on evil days. Sacred oratory is well-nigh a lost art. To us it seems that we are in a stage of transition; the old forms of pulpit rhetoric are being discarded, and the new ones, better adapted to our own demands, are yet in evolution. The old-fashioned oratory, the passing of which many lament, was well fitted for a time of leisure, but ours is an age of feverish activity and restlessness. The pulpit, of course, must adjust itself to the changed conditions of life. But this requires some time, and hence the appearance of groping tentativeness and lack of finish in the pulpit utterances of to-day.

Withal the pulpit of to-day has much to learn from the masters of the past. From the embers of the past the fires of modern pulpit eloquence may be rekindled, for Bossuet, Bourdaloue and Massillon are models for all times. They have soared so high in their magnificent oratorical flights that all future times and generations will look up to them and find inspiration in their homiletic masterpieces. There is something of the grandeur of the prophets about them, and their solitary splendor is independent of the circumstances of time.

To make their works accessible to our times by good translations is an excellent undertaking.

Frequently these masters have had the ill-fortune of being poorly translated, which not only spoils the best which they have done, for much of the excellence of their work lies in the exquisite form, but also deters the reader from approaching them. Against this the editor of the present series has carefully guarded: he furnishes a thoroughly good and idiomatic translation. In fact, the translation reads as smoothly as an original text. The only quarrel we have with the editor is that he does not give each discourse in its entirety. The wonderful proportions, the monumental character of these sublime masterpieces appear only when they are presented in complete form without any mutilations. We cannot adapt these sermons to our times and needs by merely abbreviating them in an arbitrary manner and delivering them in small fragments, but only by catching the spirit and the plastic power that has wrought them. Nothing, however, will assist the pulpit of to-day in discovering the right keynote so much as the diligent study of these unsurpassed masters of Christian eloquence. C. B.

"CREDO": A SHORT EXPOSITION OF CATHOLIC BELIEF. From the French of the Right Rev. A. Le Roy, Bishop of Alinda, General of the Congregation of the Holy Ghost. Translated by E. Leahy, from "Nouvelle Edition," 1918. Edited by the Rev. George O'Neill, S.J., M.A., Frederick Pustet Co., Inc., New York and Cincinnati, 1920. Pp. 304.

Any work from the hand of the learned author of *Les Religions des Primitifs*—a classic in its category—may be expected to be comprehensive in scope, solid in argument, consequent in logical development, lucid in method and style, and practical in view of application. It goes almost without saying that the expectation is realized in the book at hand. It possesses all these qualities. The author undoubtedly takes a comprehensive view of his subject. The title suggests an exposition of the Creed, a summary of truths to be believed, which logically implies laws to be obeyed, certain things to be done, others to be shunned. What these laws are, what they command or prohibit, has not been left to man's reason alone to educe, i. e. infer from natural principles. They have been revealed of God through the Olden Covenant and the New. They, too, like the *articuli fidei* contained in the Symbol, are among the truths to be believed precisely because they are authoritatively taught as the norms of conduct and of life. Consequently, in the purview of the book before us we find an exposition of the Creed as such, i. e. Catholic belief; of law,

i. e. Catholic morals; of religion, i. e. Catholic worship; in a word, a reasoned-out summary of faith, morals, and religious duties. Obviously the scope is comprehensive, almost surprisingly so, when the limits of the volume are considered. But Mgr. Le Roy has the gift of condensing, because he has a sure insight into spiritual truth coupled with the power of logical deduction and the art of clear expression. While consulting for brevity, he escapes obscurity. There are of course in English other books covering substantially the same field. Nevertheless, the present compend will by its elevation of thought, its clarity, felicity of expression, its timeliness and practicality, no doubt win its way into the favor of both teachers and pupils of religious truth and life.

The merits of matter and form, the introduction states, have been "fully re-created in the present version", although "some slight modifications" have been made (p. 111). Perhaps a few more of the latter would have still further improved this on the whole praiseworthy edition. For instance, we might note that the argument for God's existence drawn from the cosmical order does not by itself conclude to an "Infinite Intelligence", as stated at page 32, but only to a wonderfully wise and powerful mind. Again, we read at page 36 that for the non-existence of evil in the world it would be necessary that the world should be perfect, like God Himself (p. 36). This looks very much like the Leibnitzian teaching that the limitations of the finite are (metaphysical) evil. Evil is lack of perfection *due* to a subject. The limits in the finite are not evil. Evil might be absent without the world's being (absolutely) perfect, that is, like God. No creature can be absolutely perfect. It may be relatively perfect and yet exclude all evil. Certain other desirable modifications, as well as occasional lapses of type, might be noted. Most likely, however, they will not escape the translator in preparing a second edition, which it may be hoped will be soon in demand.

PREACHING. By the Rev. W. B. O'Dowd. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1919. Pp. 235.

The new Code of Canon Law, in treating of the subject of Catechetical Instruction and Preaching, insists on the necessity of preaching in such fashion as to reach the capacity of the people, explaining the principles of the Gospel, in harmony with the cycle of the ecclesiastical year. "The patient duty," says our author, "of instructing his people by a process of steadily growing enlightenment is the work of the parish priest. . . . If the parochial clergy will not do this, their proper work, it will be left undone; if they are perfunctory and slipshod in doing it, the spirituality of their people will

slowly but surely decline and become more and more mechanical, languid, and unintelligent."

To reach the capacity of the people it is necessary not merely to set forth the simple truths which we learn from the Catechism, but to do so in a way that attracts, fixes the attention, and moves to practical resolution. In all this a preacher has to take account of the modern spirit, the daily surroundings, the preoccupations and habits of his hearers. It is to the recognition of these features in the popular ministry of the word that the author turns our attention in dealing with a time-worn subject. He points out what makes the preacher, the real as contrasted with the artificial preacher. The preparation, action in the pulpit, choice of topics and their construction into a sermon or conference, the kind of illustration and the use of Sacred Scripture—these are the titles under which Father O'Dowd develops the theory of what is required in the modern pastoral preacher.

A notably useful feature of the book is the Appendix, which contains a plan of Sunday instructions for a three years' course, with references for each sermon to such reading matter as is likely to be found in a priest's private library. Seminarists and young priests are sure to profit by these aids to good preaching.

CATECHISM OF THE RELIGIOUS PROFESSION. Translated from the French and revised in conformity with the new Code of Canon Law. Brothers of the Sacred Heart, Metuchen, N. J. 1919. Pp. 220.

All classes of priests will be glad to have this catechism of the religious life, since it gives a complete insight into the method of tending toward spiritual perfection. From the subject in its most general aspects suitable for every person who realizes that his sole business on earth is to seek, obey, and follow God in the imitation of Christ, the reader is led to a study of the rules and constitutions of conventual life. The vows in their double aspect of virtue and religious obligation are analyzed and discussed in their various applications, through motive and continual exercise. The means by which each virtue becomes a source of habits of sanctity are dwelt upon in a way that allows their ready adoption in form of easy practices. The reciprocal relations of superior and subject are explained. The last part treats of perseverance in the institute.

FATHER DUFFY'S STORY. By Francis P. Duffy, Chaplain, 165th Infantry. New York: P. J. Kenedy & Sons. 1919. Pp. 382.

LEAVES FROM THE DIARY OF A CATHOLIC CHAPLAIN IN THE GREAT WORLD WAR. By Father Bernard Carey, C.S.Sp., Pittsburgh, Pa., Dusquesne University, 1919. Pp. 151.

As the war gradually recedes into the past, the interest in the chronicles of its events, descriptions of its battles, stories of suffering, pain, adventure connected with its prosecution, diminishes. The great, genuine facts must of necessity form the permanent substance of history, and out of the flotsam and jetsam of the literature swept up on the shores of time by the tide of blood only that will be held worth a place in the library which bears upon its face the marks of veridical authority or at least the touch of that genuine humanness which, being universal in its appeal, knows neither the limitations of time nor the narrowness of hate or partisan prejudice.

> Old events have modern meaning,
> Only that survives of past history
> Which finds kindred in all thoughts and lives.

Whether *Father Duffy's Story* is destined to receive a place in the enduring literature of the war it were unsafe to prophesy. As a narrative of the experiences of the Fighting Sixty-ninth, from the time it was mustered into service in New York onward during its season of training at home and abroad and subsequently its heroic battling in the Luneville, Baccarat, Champagne, St. Mihiel, the Argonne, and other sections of the Front; to say nothing of the rather pleasant sojourn of occupation at Remagen on the East Bank of the Rhine—in a word, as the diary of a competent eye-witness of stirring events in the conduct of the war, the work possesses elements of permanent interest. The more so as it is supplemented by a brief sketch from the pen of that alert observer and knightly soldier, Joyce Kilmer. However, it is rather as a personal document that it has the promise of endurance. In its substance it is an intimate picture of the human features of the war. Heroism of the noblest type, tenderness the most touching, tragedy the most terrible, stand out from its pages. And with it all there is an atmosphere of geniality, an air of kindly humor bathing the whole and mitigating the sense of gloom which is inseparable from the drama of war. The clouds are there, but the sun is rifting through them continually. Tears there are in plenty, but the smile is forever painting them over with countless miniature rainbows. Naturally it should be so, for it is a story of Ireland's American sons and grandsons told by one of themselves. Father Duffy rightly surmises that the multiplicity of names of indi-

vidual men and officers with which so many of his pages bristle, detracts from the literary flavor of the work. At the same time this feature was inevitable in view of the scope of the work, while it of course enhances its value in the eyes of the individuals whose names appear in its pages.

Father Duffy, it goes without saying, is a sincere and a candid writer and, like our fearless American Commandant General Pershing, he speaks out his experience regarding atrocities with the details of which the press was filled during the war-time. "Civilians hold grudges," he says, "but soldiers do not; at least the soldiers who do the actual fighting. The civilian mind is fed up on all sorts of stories about atrocities, most of which I believe are fabricated to arouse decent human beings up to the point of approving of this rotten business of war. We fought the Germans two long tricks in trenches and in five pitched battles and they never did anything to us that we did not try to do to them. And we played the game as fairly as it can be played. We followed their retreat through three sectors, in two of which they had been for years, and we never witnessed at first hand any of the atrocities we read about. A church burned at St. Benôit without any good military reason that I could see; the shelling of the hospital in Villers-sur-Fere, in which case there was no way for them to know that it was a hospital; some valuables piled up for carrying away—that is the whole indictment. But no crucified soldiers, no babies with their hands cut off, no girls outraged in trenches, to provoke our soldiers to rush on to death to rescue them, no poisoned food or wells (except of course through gas shells), no women chained to machine guns, and no prisoners playing treachery."

The distinctively priestly features of *Father Duffy's Story*, while not many, relate to incidents that reflect credit upon the faith and piety of the American Catholic soldiery. The men practised their religion without ostentation, but fearlessly, honestly, sincerely.

Leaves from a Chaplain's Diary describes the author's experiences in the Egyptian and East African campaigns. Father Carey had spiritual charge of a regiment of blacks from the West Indies. His story tells not so much of the tragedies of war in the trenches and over the tops—though there were some of these things too—as of the hardships and marches and camp life under the fires of the African sun; of fearful thirst and dire hunger; of the inconceivable agonies caused by tropical insects and vermin; of terrors evoked by the nightly lion; and so on. His were, like those of Paul of Corinth, dangers from within and without. Father Carey being a Celt of the Celts, his story is marked by two veins—good-natured humor and

apparently well-merited dislike of the Britisher. Neither of these traits is ever long absent from his pages, nor far apart from each other. Candor, too, pervades his narrative. Like Father Duffy, he speaks right out. We give an instance in point. It was at Bura in East Africa. On a hill in the distance stood a large edifice. "'What building is that?' I asked a sentry, pointing to the place. 'That, sir, was one of those Roman Catholic missions. They wus all Germans, sir, they wus, but they're all gone now.' Yes, they are; the priest in charge a prisoner in India and the three nuns of the Order of the Precious Blood dead. The mission itself was ransacked and looted by British soldiers, and the three Sisters dead, the result of cruelties inflicted on them."

The military officials to whom Father Carey was directly subject seem occasionally to have been disagreeable and to have put him about considerably. His contact likewise with the officers of the Y. M. C. A. was, as he describes it, anything but pleasant.

Father Carey, it need hardly be said, writes straightforwardly and with considerable enthusiasm. To the latter quality one may attribute an occasional exaggeration as, for instance, when he says that the Cathedral in Dunbar (South Africa) "is a large Gothic structure equal in every way to any of the Cathedrals of Europe"!

CATHOLIC SOLDIERS. By Sixty Chaplains and Many Others. Edited by Charles Plater, S.J. New York and London: Longmans, Green, and Co., 1919. Pp. 157.

An attempt is made in this book and with at least a fair measure of success to answer the question how the religion of the Catholic soldiers in the British Empire has stood the test of war. Answers to the question have been selected and edited from replies to letters sent out to sixty Catholic chaplains and to a large number of officers and men. These replies have been duly edited and are here tabulated under ten headings or chapters, relating particularly to the faith of the men, their religious knowledge and practice; their moral conduct and spiritual life; their religious attitude when wounded and facing death; the religious bearing of officers; the interrelation of the priest and his men; the general effects of the war on Catholic soldiers. Of the sixty chaplains whose experiences on these points are summarized, forty-one were British, nine Canadian, five Australian, two New Zealand, and four American. It goes without saying that under some headings these experiences differed widely, though under others they were practically all in perfect agreement. Thus, for instance, as regards the question whether the war created any difficulty for the men's faith, the editor finds not one clear case "in

all the reports and letters in which a Catholic soldier has been unsettled in his belief in God by the war. The wondering questions asked at the sight of widespread death and ruin have scarcely amounted to temptations against the faith."

On the other hand, as regards the religious knowledge possessed by the men, some replies report the men well instructed, though more are by no means so favorable. Thus one writer reports: "I am very much surprised at the crass ignorance of many Catholics regarding their religion, and really do not know where to fix the blame. Our method of teaching Catechism must be at fault, as not more than 50 per cent of the men are fairly well instructed." Another tabulates his reply as follows: "I should say roughly that 95 per cent in the north of England are well instructed. In the south of England perhaps 70 per cent. In Ireland practically everyone. In Scotland, fully 90 per cent. In Australia, 30-40 per cent. In Canada, French, 95 per cent. In Canada, English, 40-50 per cent. In New Zealand, fully 80 per cent." While, then, the reports vary too much to constitute a ground for reliable inductions, they possess sufficient consensus to justify at least verisimilitudes, and these on the whole of a rather encouraging nature.

POEMS. By Theodore Maynard. With an Introduction by G. K. Chesterton. New York: Frederick A. Stokes Company. 1919. Pp. 185.

Genuine poetry consists in extracting beauty from the ordinary things of life and investing them with a charm hidden to the eye of the unimaginative observer. Therein lies the poetic touch which gilds and transfigures the commonplace. It is this quality, also, which gives value to poetry, for by this power it beautifies life and gladdens the souls of men. The poetry that sings of the grand and sublime things never catches the popular fancy and brings cheer and inspiration to none of us who are oppressed by the dead weight of the trivial. If there is any use in poetry, it seems to be this, that it tinges the everyday horizon with gold and purple and that it spills bright colors before us.

Of this type is the poetry of Mr. Maynard. It makes flashes of motley play where there was drab monotony. It makes voices reëcho where there was silence. It brings a warm glow into an atmosphere which chilled the heart. It brings a message of buoyant hope to those who are confronted and puzzled by life's great failures and defeats. Well are the titles of the collection chosen, such as "Laughs and Whiffs of Song", "Drums of Defeat", "Folly". It is just in this very manner that his musical lines strike one, as drum beats which revive the sinking energy and quicken the pulse when the feet

grow weary on the walks of life; as refreshing breaths of cool breezes when the heat of the struggle makes us languid and unresponsive; as melodious strains of rippling laughter that relieves the oppressive solemnity of existence. All this goes to say that the author is a very human poet, in touch with life and flowing over with sympathy and humor.

For, he who sees victory in defeat, achievement in failure, triumph in disaster, wisdom in folly, wealth in poverty, mirth in tears, joy in anguish, God in everything, indeed, is at once a poet, a seer, and a mystic. And these very ingredients enter into the constitution of the humorist. The humorist descries the glorious reality underlying the distorted appearance; he anticipates the happy outcome of the entangled skein of events. Hope is vigorous in his heart, and therefore he smiles when others weep. There is laughter everywhere for our poet, because he beholds the world cradled in the embrace of God; and who would not laugh at the little disappointments of life, if he saw this truth with the immediacy with which it stands before the poet's inner vision.

> The mother laughs low at her baby,
> The bridegroom with joy at his bride—
> And I think that Christ laughed when they took Him with staves
> On the night before He died.

This throughout is the character of Mr. Maynard's poetry: jubilant joy, the exuberance of faith, and the irrepressible gaiety of Christian hope. That Mr. Chesterton has thought it worth his while to write an introduction to these poems may to some appear as an important recommendation and enhancement to them; but we are inclined to think that they can safely stand on their own merits. It is not for us to assign to the poet a place in the temple of fame, but we do make bold to say that his musical verse will win for him a niche in the heart of every lover of poetry. C. B.

RUSSIA. From the Varangians to the Bolsheviks. By Raymond Beazley, Nevill Forbes and G. A. Birkett. With an Introduction by Ernest Barker. Clarendon Press (New York, 35 West 32d Street). 1918. Pp. 625.

Some benevolent optimists, keen to discern the good there is in everything (*omne ens est bonum*, the philosophers tell us), have discovered that one of the advantages of war is that it teaches people geography! A kindred and, it may be hoped, a more precious gain is that it teaches history. If history is philosophy teaching by example, it behooves us to get our philosophy true and the historical illustra-

tions accurate and apt. Perhaps it is safest to be sure of the latter first and upon them build our theory of causes. The more so, indeed, that the philosophy of history loses credit, especially in times when men fly to it for justification of their individual or sectarian opinions.

Be this as it may, the war has called forth quite a number of books devoted to the history of the various belligerent peoples, and from these productions one can learn a great deal concerning the events that preceded and led up in each nation to the tremendous struggle.

Amongst these various studies none should be more welcome and, we believe, will prove more instructive and interesting than the present monograph on Russia. The work is, in the first place, comprehensive. It covers the history of Russia from its beginnings in the twilight of fable down to 1917. The story falls naturally into three parts, each of which is treated by a separate writer. In the first book Professor Beazley paints the romantic epoch of medieval Russia, the epoch of vikings and traders, of Kiev and Novgorod; in the second, Mr. Forbes tells the hard and austere story of the building of the Russian colossus; in the third, Mr. Birkett traces the infiltration of Western thought and Western science into the Russian State and the accumulation during the nineteenth century of a mass of social and political problems, problems of serfdom, peasant proprietorship, and socialistic doctrine; problems again of autocracy and bureaucracy, of nationality and constitutionalism. The first part, as Mr. Barker says, gives an impression of a festive banquet; for the original Russia was gay, boisterous, full of color, vitality and emotion, not unlike indeed to the Russian opera with its wealth of color and motion and music. The second part unfolds a story of perpetual wars and the annexations of manifold heterogeneous elements. Territories and peoples unassimilatable were glued and clamped into one vast mechanism which, because it lacked national organic vitality, was held together by sheer autocratic and bureaucratic force. The consequence was that when the disruptive influence of Western ideas and policies began to creep in between these discordant elements the whole agglomeration was loosened and prepared for the dissolution, which has now fallen upon the third stage of Russian history. This latter portion of the drama unfolds a tale of railways, education, economics, and agitation, a tale which ends, for the moment, in the crumbling of the colossus and the dissolution of the structure reared by autocracy into the component elements from which it is built. What the future holds in store no human eye can discern.

Although the story of Russia, like that of every other country, possesses a unity, the three parts just outlined are stamped each in its turn with an individuality that allows its being told to marked advantage by a separate narrator, as is the case in the present volume.

Along with the note of comprehensiveness, the work possesses the merit of interest. The writers have succeeded in lifting the narrative quite beyond the outlines of a chronicle into the life and color of a human document. This is saying not a little when one considers the peculiar vicissitudes and perplexities of Russian history.

From a material point of view, the volume leaves little to be desired. Equipped with the various mechanical apparatus—analytical contents, copious index, chronological tables, ample bibliography and maps (one more geographical map with fuller details would have been welcome)—the book is in every respect handy and serviceable.

Literary Chat.

Biblica is the title of a new Scriptural quarterly review that is announced as about to be issued under the direction of the Professors of the Pontifical Biblical Institute, Rome. The special features of the new magazine, which is sure to be welcomed by Catholic students of Holy Writ, will be scientific investigations of Biblical matters, a bibliography surveying recent Scriptural literature, and a current chronicle of men and events in their relation to Bible study. The articles will be in Latin, English, French, German, Italian, and Spanish. (Outside Italy, the annual subscription price will be 20 Italian *lire*, and should be addressed to *Biblica*, Piazza Pilotta 35, Rome, Italy.)

The *Summarium Theologiae Moralis* by Nicolaus Sebastiani, of the Lateran Seminary, Rome, issued some years ago, and now in its fourth edition, compares favorably with P. Ferreres's *Epitome Compendii Theologiae Moralis*, which we commended to students of theology some time ago. Both condense into the smallest possible limits the Moral Science as it has been taught by Busenbaum and St. Alphonsus. The advantage of these summaries is that they inculcate the principles by terse definitions with a clarity often lost sight of in the larger text books amid the abundance of illustration and application. Apart from this they serve the student for review in his examinations. The Index, full and analytical, makes the little volume a ready source of reference and thus aids writers and teachers. The legislation follows, of course, the new Code. (P. Marietti: Turin and Rome.)

In his *Meditations on the Psalms*, Fr. Ronald Knox, of St. Edmund's College, Ware, commended by Father Bowden of the Oratory, makes some sixty psalms of the Vulgate the subject of mental prayer reflecting the various duties of the Christian life, particularly in its relation to the sacraments and fidelity to interior graces. Some of the meditations are adapted to the festival observances of the Christian year; others explain the ascetical activities of the soul. All are so presented as to offer a suggestive preparation for the morning Mass and the devout recital of the Breviary. (Longmans, Green and Co.)

Father Albert Rung, whose *The Seminarian* has made his name favorably familiar among the clergy, has given us a neat little volume on Prayer under the title *Incense of the Soul*. The treatise explains mental and vocal prayer, the various forms of approved prayer to which Catholic home life calls, such as morning and night prayers, grace at meals, the Angelus, the Rosary, prayers at Mass. In substance and form the booklet is calculated to attract and promote regularity in the essential element of Catholic life. (Buffalo: Catholic Publication Company.)

The Most Rev. Angelo Maria Perez y Cecilia, Titular Archbishop of Achridano and Coadjutor to the Archbishop of Verapoly, India, is the author of two useful treatises. One is *De Munere Parochiali*, which is a miniature manual of pastoral theology, treating of the functions, rights, and duties of parish priests, the administration of the Sacraments, and the temporal government of their churches. The other is a treatise *De Censuris Ecclesiasticis*, which is not concerned with the Indian missions simply, but has a wider import: it will serve as an excellent interpretation of the recent Canon Law on the subject. (Printed by the Industrial School of Ernakulam, Verapoly, India.)

A Living Wage, by Dr. John Ryan of the Catholic University, Washington, has recently appeared in a revised and abridged edition. In its original form the work was a pioneer. It blazed a way toward the light of justice for the wage-earner. It has been followed by many other defenders of the minimum wage, and in its present more perfected and more condensed form it bids fair to lead to even greater success. (New York, The Macmillan Co.)

The Revista Internazioniste di Scienze Sociali e Disciplene Ausiliare completed its twenty-seventh year, its eighteenth volume, with the three hundred and twentieth number, which appeared at the end of last August. That this virile Italian review of social and kindred sciences was able to weather the war and to survive with unimpaired strength the tremendous stress and storm, is an indication of its native vitality, and of the appreciation in which it is so widely held. While it probably owes these grounds of merit to the self-sacrifice and devotedness of its managers, nevertheless its character as a chronicle and review of social happenings the world around makes it an invaluable aid to students of such events. (Roma, Arco della Pace, 5.)

Those who find it difficult to reach clear and satisfying conceptions on the question of Ireland's demand for independence will find a helpful source of light in a pamphlet entitled "The Irish Republic. Why?", issued by the *Friends of Irish Freedom* (280 Broadway, N. Y.). The paper-bound book, containing 140 pages, comprises an official and also a non-official statement of Ireland's case of independence. Both statements were prepared for presentation to the Peace Conference, the one by the official delegates of the Irish Republic — De Valera, Griffith and Plunkett; the other by an Irish barrister, Lawrence Ginnell. The pamphlet is issued at a nominal cost so as to make its widespread propagation feasible.

The Truth about Ireland in the Great War is the title of another brief document which, while analyzing and answering Admiral Sims's unfair attack on the Irish people, presents certain facts which are not so widely known as they deserve to be. For instance, in reply to the Admiral's charge that Ireland both failed to contribute toward the winning of the war, and positively sought to prevent its success for the Allies, the writer, Mr. Daniel T. O'Connell, Director of the Irish National Bureau, shows that, while 63 per cent of the total population of Ireland, and 36 per cent of the total male population of military age, voluntarily enlisted under the British flag, our own American enlistments, voluntary and by draft, seem to have been only about 5 per cent of the total population, and not more than 22 per cent of our male population of military age. So that, as Mr. O'Connell goes on to notice, although we in America did our full share, Ireland on a basis of population gave proportionately more and gave to fight under a flag which to Irishmen has always stood as an emblem of an oppressor of small nations and the enemy of the very principles for which America sent her army to war.

One of the most charming of recent story books is *God's Fairy Tales* by Miss Enid Dinnis. The title gives hardly a suggestion of the character of these stories. They are fairy tales only in a secondary sense of the term. They tell of the realest of real things,

things that are most potent forces in human lives, just because they are hidden to sense and indeed invisible even to the intellectual eye that is not illumined by the supernal light of faith and quickened to vision by heavenly instincts. For this reason, while they are likened to the fairies, the fays and the little people to whom fancy attributes the wonders of nature and of human lives, they are in fact even more wonderful, their genuine truth being stranger far than the creations of fiction.

Recently there has come from the same graceful pen a second collection of these inimitable stories. They bear the legend *Mystics All* (St. Louis, Mo., Herder; London, Sands & Co.). Like their predecessors they tell of the invisible powers that shape our ways and destinies. But if these agencies are in themselves unseen, when they find themselves within the circle of Mystics All, they become patent, if not to our eyes, at least to the sight of the brain, to the visual and even to the auditory imagination. Miss Dinnis is a wonderful teller of stories. Her pen is a magic wand. It turns the invisible into the visible; the soundless into melody, and harmony; and does it with a freshness, a geniality, a quaintness, a piquancy which would almost make one forget that it is touching spiritual realities, were it not that these are themselves felt to be too solidly substantial to undergo metabolism. *Mystics All* is a book one need have no hesitation in putting into the hands of people of good taste, be they non-Catholic or Catholic—just as one does not hesitate to do the same with the *Fioretti* or the *Aurea Legenda*.

It is astonishing how much can be said about *Nothing*. One would hardly believe it, had one not learned the possibilities of *Nothing* that have been brought to light by Hilaire Belloc's book on that apparently inanest of inanities. Another demonstration along the same line is afforded by a recent book entitled *Nothing and Other Things*. The very title suggests that nothing may be something, if only one has eyes to see it. When we have said that it is the author of *The Life of a Prig* who does the proving of this queer paradox, we may have lessened the reader's *a priori* scepticism as to the possibility of any such dialectical transmogrification. Perhaps we shall be even more sure of removing such scepticism by identifying the anonymous writer with the author of *The Life of Kenelm Digby*, a work recently reviewed in these pages. For the rest, the sceptical reader will be firmly convinced, the author opines, "of the reality of nothing", if he accidentally, unexpectedly sits upon it. Before he reaches the floor he will have become a believer in the existence of a perfect vacuum.

Be all this as it may, it is only the initial chapter of the book that treats of *Nothing*. The sequent chapters, of which there are fifteen, deal with "other things"—chapters filled up and running over with good things, wise things, things healthy, sapid, bright; and all of them worth reading. The thoughts touch many aspects of life, many sides of a wide experience of men and books. They are mellowed by the years that make the wine of the soul generous and sustaining. At the same time they flow with a ripple of mirth and a sparkle of wit that insure them an easy access to the mind through the imagination. The book is issued by Longmans, Green & Co. (New York).

The second half of the history of the Modern World from Charlemagne to the present time, by Fathers Francis Betten, S.J., and Alfred Kaufman, S.J., has recently appeared from the press of Allyn & Bacon (Boston and New York). As we had previously occasion to bespeak the merits of the first half, it may suffice here to attest the duplication of those merits in the second and concluding portion of the work. In this, as we noticed in the preceding volume, one finds that due proportion in the relative development of the organic members of modern history; that just regard for frank statement of historic facts and events; and that sure venatic instinct for tracking them to their sources; in a word, those substantial qualities that constitute a reliable introduction to the course of national, political

and social life within the modern world. If to these marks of perfection we add the traits of a strictly logical and didactic method, conjoined with the mechanical devices—maps, illustrations, reading lists, and the rest—we shall have indicated the marks and signs of a model text book. Having succeeded in producing so excellent a manual of secular history, the authors, it is to be hoped, may be induced to elaborate a similar text book for the history of the Church.

It is hardly likely that very many of our readers will be in quest of a new Greek Grammar. Probably the old vade-mecums to the beauties of the Attic classics, should any unlikely necessity demand descent from their present slumberous attic, will answer all intents and purposes. Nevertheless, there will be some, and peradventure not a few, who have the pleasure, or duty it may be, to guide youth in high school or college to the groves of Academos or to the porticoes of the Lyceum. To them such an auxiliary as the *Short Grammar of Attic Greek*, by Father Francis M. Connell, S.J., of Holy Cross College, will be welcome. The work contains the *essentials* of the grammar of Attic prose. The intricacies, such as unusual constructions and verb irregularities, are either omitted or condensed. Stress is laid on the genetic formation of the principal parts of the regular verbs. Adequacy, simplicity, orderliness, the whole placed in the frame of perfect typography—these traits commend the book both to teacher and pupil. (Allyn & Bacon, Boston and New York.)

It is a relatively easy thing to acquire a reading knowledge of French literature. It is not so easy to master colloquial French as regards even reading, to say nothing of speaking, it. Excellent helps in these more difficult tasks are afforded by French plays. Constant reading of the conversational forms employed in the dramas familiarize the eye and happily perhaps the tongue with the idiomatic forms of every-day conversation. In this connexion might be recommended two small manuals, one entitled *Fifteen French Plays*, arranged and edited by Victor E. François, Ph.D.; the other *Le Retour des Soldats*, a French comedy in one act, by Professor Eugene Maloubier. The texts, which are of course in pure colloquial French, are supplemented by apposite notes, exercises, and vocabularies. The format is such as to make the volumes conveniently portable. (Allyn & Bacon, Boston and New York.)

Willie-Frank is a new story for boys by a writer whose name, M. De L. Kennedy, we have never heretofore read on a title page, though we do hope to find it many times in a place so befitting the ability with which it is associated—a hope that is happily confirmed by a quasi promise expressed on the concluding page to follow the characters of the story "in other adventures". *Willie-Frank* is a story for boys, though little girls figure in it likewise, so that the daintier creatures need not feel that they are excluded. It is a good healthy drama in prose for genuine unspoiled childhood. The scenery and action are rather peaceful and domestic than wild and venturesome. Although the hero is kidnapped by the gypsies, there is plenty of real action in his escape and homing. The characters are well drawn and sustained, and the dialogue features natural and unaffected. There is a place and a welcome for many more such stories as *Willie-Frank* (P. J. Kenedy & Sons, New York).

The Fifth Station is the title of a slender booklet or folder — printed, illustrated and decorated in exquisite taste—which came to us at Christmastide, but bears in the soul of the story it envelops the sorrowful note of the Lenten season, a note that fades, however, as it should, into the glorious alleluias of Easter. The touching tale grows out of the saying of the Stations by our boys in an old French church on the eve of battle. The test of bearing or refusing "the cross as the Cyrenean did" at the Fifth Station, comes home to a stalwart youth in khaki as a real ordeal to be faced in his own person. How the trial wrung his heart and how he triumphed in the end, though even as by fire, is graphically and

feelingly told by Dr. Coakley of the Pittsburgh Cathedral, the Chaplain who led the Way of the Cross in the old church, and who aided the soldier boy in passing onward to the Twelfth Station of life's dolorous way to meet the Angel of the Resurrection on Easter day. Though brief, just half a dozen pages, it is a touching story and alight with the mysterious leadings of a Providence that disposes things sweetly, yet strongly. The booklet makes a fitting gift-token of friendship suitable at all seasons.

The recent appearance of two booklets by Professor Oliver McEwan, *The Wonder Manual* and *The Vest Pocket Manual* of McEwan's Shorthand (Chicago, McEwan Shorthand Co.), suggests the advantages which priests and seminarians may derive from a knowledge of the art the rules of which are therein succinctly summed up. A priest so equipped has at command a ready means for writing sermons, recording the results of his reading and reflection, making notes of sick-calls and engagements; in fact, he is able to transmit anything for permanent keeping without the necessity of revealing what he has written. Likewise, shorthand becomes a private secretary to the seminarian, helps him in class notes, reviews work for him in a way that does not become monotonous, and facilitates a score of other labor-, time- and nerve-saving tasks of the daily routine. In McEwan's system the lessons are methodically arranged, so that in a few weeks, provided a little time be devoted each day, the writing of it will be at one's finger tips. In foundation it borrows from the Pitmanic and Duployan systems, adopting the vowels of the latter and rejecting its one-line position in favor of the triconsonantal arrangement of the former, thus happily blending the two divisions of recent shorthand, the geometric and the one slope, light lined, and presenting to us many rich improvements by the author himself. However, a table of contents or a brief index in each volume would greatly facilitate hurried references which students find necessary at some time or other to make.

Those who read *Out to Win*, or the review of it in our last December issue, need not be reminded that Father Conroy holds the key to the soul of youth. He knows the boy inside out and he knows how to talk to him and about him—talk *to* him in a style to make him sit up and take notice; and *about* him in a way that is helpful to parents or teachers who may need guidance into or through (to them) labyrinthine mazes of a boy's consciousness.

That Father Conroy is equally familiar with the boy's co-relative is no less manifest from his more recent book *Talks to Parents* (New York: Benziger Bros).

The same arresting traits mark the latter work, as we have had occasion to notice in its predecessor. Force, directness, vividness, geniality, wit, well-managed irony, and particularly picturesqueness, stand out everywhere. In its pages there is no prosiness, no dullness, no platitudiness. They are alive, alert, keen, thoughtful. As we have said, they are picturesque. You needn't go beyond the title to find this out. For instance, "Four Cinders and a Star"; the clinkers are four genuine boys whom their fond mother fails to appreciate because she dotes on the fifth, "the Star", a sly hypocrite that shines without, and within is black; "Lemon Juice"—the hypochondriacal mother in the household. And so on with the rest. The captions are apposite, happy, suggestive. And so is the book.

Father James Higgins of Cambridge, Mass., has done a real service to the cause of education, notably Catholic education, by his *Stories of Great Heroes, Discoverers, Explorers and Christianizers of America.* In a volume of 140 pages he has told, graphically, in a style easily within the comprehension of school children, the story of seventeen of these mighty men of old; sketching in outline their childhood and the leading discoveries and events for which as heroes they were famed. Each story is followed by pertinent questions and by suggestions for correlated study. The text

is supplied with a map and a goodly number of woodcuts. The work is, therefore, technically a school book supplementary to history, but will serve equally well as an interesting reader. It is published in attractive and durable form by the Macmillan Co., N. Y.

One of the most captivating literary productions of recent times is Lytton Strachey's *Eminent Victorians.* It comprises character studies of Cardinal Manning, Miss Florence Nightingale, Dr. Thomas Arnold (of Rugby) and General Gordon — four types who left the lasting impress of a great personality on their times. That the book leaped at once into fame in England is not to be wondered at. The freshness and originality of its viewpoint, its penetration, its wit, its grace of style made success almost a foregone conclusion. The study of Manning, however, leaves much to be desired. It is keen, clever, incisive; but it fails to reveal the deeper traits of that great churchman. It bears on its face the influence of Purcell's imperfectly informed and illy proportioned *Life of Manning.* With the other three characters, Mr. Strachey is evidently more at home. His portrayal of them is admirable, wonderful. By it one recognizes the justice of the tribute paid by the London *Times:* "There is something almost uncanny in the author's detachment." Perhaps it is the very excess of this quality that makes the portrait of Manning so unsatisfactory, while its presence helps at least to explain the success of the other studies. Under its spell one feels oneself more absorbed by the subject than by the artistry. One gets to see the persons as they were, with their virtues and their limitations, their real humanness. Perhaps, by the way, in this connexion not a few readers will take heart when they come to find that with Arnold of Rugby dislike for early rising amounted almost to a "constitutional infirmity", which, though the great master and stern disciplinarian of Rugby succeeded in overcoming, nevertheless the getting up betimes "continued to be a daily effort to him, and in this instance he never found the truth of the usual rule that all things are made easy by custom".

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CREDO. A Short Exposition of Catholic Belief. From the French of the Right Rev. A. Le Roy, Bishop of Alinda, General of the Congregation of the Holy Ghost. Translated by E. Leahy from *Nouvelle Edition,* 1918. Edited by the Rev. George O'Neill, S.J., M.A. Frederick Pustet Co., Inc., New York and Cincinnati. 1920. Pp. viii—296. Price, $1.50 *net.*

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Anthony Koch, D.D., Prof. of Theology. Adapted and edited by Arthur Preuss. Vol. III—Man's Duties to Himself. B. Herder Book Co.: St. Louis, Mo., and London. 1919. Pp. 183. Price, $1.50.

A DICTIONARY OF CANON LAW. By the Rev. P. Trudel, S.S. B. Herder Book Co. St. Louis, Mo., and London. Pp. 242. Price, $1.50.

CATECHISM OF THE RELIGIOUS PROFESSION. Translated from the French and revised in conformity with the new Canon Law. Brothers of the Sacred Heart: Metuchen, N. J. 1919. Pp. 220.

SCINTILLAE IGNATIANAE sive S. Ignatii de Loyola Sententiae et Effata Sacra quae per Singulos Anni Dies distribuit P. Gabriel Hevenesi S.J. Cum Appendice continente Sententias S. Philippi Nerii. (*Bibliotheca Ascetica,* X, edita a Francisco Brehm, Sacerdote.) Ratisbonae, Romae et Vindobonae: Sumptibus

et Typis Friderici Pustet; Neo Eboraci et Cincinnati: apud Fr. Pustet & Co. MCMXIX. Pp. viii—476. Constat *Mk.* 3.00. Religatum cum fronte rubra Mk. 4.00. Price, $1.25; cloth, $0.75.

FIRST FRUITS. A Series of Short Meditations. By Sister Mary Philip, of the Bar Convent, York. With a Preface by the Rev. J. B. Jaggar, S.J. P. J. Kenedy & Sons, New York. 1919. Pp. xv—254. Price, $1.00; $1.05 *postpaid.*

MAN'S GREAT CONCERN: THE MANAGEMENT OF LIFE. By Ernest Hull, S.J. P. J. Kenedy & Sons, New York. 1920. Pp. xiii—177. Price: cloth, $1.25; paper, $0.35.

PRAELECTIONES IURIS MATRIMONII ad Normam Codicis Iuris Canonici tertio edidit Th. M. Vlaming, e Lyceo Pontificii Seminarii Romani doctor iuris utriusque, in Curia dioecesana Harlemensi matrimoniorum Defensor, Parochus ad Nativ. B. M. Virg. de Berkel et Rodenrijs, in Seminario Warmundano olim Iuris Canonici Professor. Tomus I. Sumptibus Societatis Editricis Anonymae olim Paulus Brand, Bussum in Hollandia. 1919. Pp. 383. Ing., 4 *fl.* 75: Geb. 6 *fl.*

THE UNDYING TRAGEDY OF THE WORLD. By Wm. F. Robison, S.J., St. Louis University. B. Herder Book Co.: St. Louis, Mo., and London. 1919. Pp. 210. Price, $1.50.

TRACTATUS DE CENSURIS ECCLESIASTICIS ad normam Codicis Juris Canonici ab Ill.mo et Rev.mo D.no Angelo Maria Perez y Cecilia, Archiepiscopo Tit. Achridanensi, Coadjutore Ill.mi et Rev.mi D. Archiepiscopi Verapolitani ejusdemque Vicario Generali concinnatus. Typis Scholae Industrialis, Ernakulam, Verapoli, India. 1918. Pp. 59. Price, $0.30 *postpaid.*

TRACTATUS DE MUNERE PAROECIALI ad normam Codicis Juris Canonici ab Ill.mo et Rev.mo D.no Angelo Maria Perez y Cecilia, Archiepiscopo Tit. Achridanensi, Coadjutore Ill.mi et Rev.mi D. Archiepiscopi Verapolitani ejusdemque Vicario Generali concinnatus. Editio secunda emendata et aucta. Typis Scholae Industrialis, Ernakulam, Verapoli, India. 1918. Pp. ii—130. Price, $0.50 *postpaid.*

GREAT FRENCH SERMONS from Bossuet, Bourdaloue and Massillon. Second Series. Edited by the Rev. D. O'Mahony, B.D., B.C.L. Sands and Co.: London and Edinburgh; B. Herder Book Co.: St. Louis, Mo. 1919. Pp. 364. Pr. 3.00.

PREACHING. By the Rev. W. B. O'Dowd. (*The Westminster Library.* A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Bernard Ward, Bishop of Brentford, and the Rev. Herbert Thurston, S.J.) Longmans, Green & Co., London and New York. 1919. Pp. xi—235. Price, $2.25 *net.*

CRITIQUE ET CATHOLIQUE. Par le P. Ét. Hugueny, O.P., Professeur au Collège Théologique du Saulchoir. II. *Apologie des Dogmes:* Première Partie: Témoignages et Origines de la Révélation; Deuxième Partie: Les Mystères du Salut. Letouzey et Ané, Paris, France. 1914. Pp. 1e partie, 272; 2e partie, 390. Prix, 3 fr. 50 par partie.

PHILOSOPHICAL.

A LIVING WAGE. By John A. Ryan, D. D., LL.D., Professor of Moral Theology and Industrial Ethics at the Catholic University of America; Professor of Political Science at Trinity College; author of *Distributive Justice, Alleged Socialism of the Church Fathers, The Church and Socialism and Other Essays;* joint author with Morris Hillquit of *Socialism: Promise or Menace?* Revised and abridged edition. With an Introduction by Richard T. Ely, Ph.D., LL.D. The Macmillan Co., New York. 1920. Pp. ix—182. Price, $2.00.

DEMOCRATIC INDUSTRY. A Practical Study in Social History. By Joseph Husslein, S.J., Ph.D., Associate Editor of *America,* Lecturer, Fordham University School of Sociology, author of *The World Problem,* etc., etc. P. J. Kenedy & Sons, New York. 1919. Pp. ix—362. Price, $1.50; $1.60 *postpaid.*

HEALTH THROUGH WILL POWER. By James J. Walsh, M.D., Ph.D., Sc.D., etc., Medical Director of Fordham University School of Sociology; Professor of Physiological Psychology at Cathedral College; Lecturer on Psychology, Marywood College, etc. Little, Brown & Co., Boston. 1919. Pp. ix—288. Price, $1.50 *net.*

RIVAL PHILOSOPHIES OF JESUS AND OF PAUL. Being an Explanation of the Failures of Organized Christianity and a Vindication of the Teaching of Jesus, which are shown to contain a Religion for All Men and for All Times. By Ignatius Singer, author of *Some Unrecognized Laws of Nature, Problems of "Life"*, etc. George Allen & Unwin, Ltd., London; Open Court Publishing Co., Chicago. 1919. Pp. 347. Price, $2.00.

GOOD CHEER. By Humphrey J. Desmond, author of *The Way to Easy Street, The Larger Values, Little Uplifts*, etc. A. C. McClurg & Co., Chicago. 1919. Pp. 112.

THE CHURCH AND SOCIALISM AND OTHER ESSAYS. By John A. Ryan, D.D., LL.D., Professor of Moral Theology at the Catholic University of America; author of *Distributive Justice, the Right and Wrong of Our Present Distribution of Wealth; A Living Wage; Alleged Socialism of Church Fathers;* joint author with Morris Hilquit of *Socialism: Promise or Menace?* (No. 1 of *The Social Justice Books* Series.) University Press, Washington, D. C. 1919. Pp. vii—251. Price, $1.50 *postpaid.*

TALKS TO PARENTS. By the Rev. Joseph P. Conroy, S.J., author of *Out to Win, Talks to Boys*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 173. Price, $1.25; $1.40 *by mail.*

LITURGICAL.

ORDO Divini Officii recitandi Missaeque celebrandae juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem Novarum Rubricarum in usum Cleri Saecularis Provinciarum Baltimor., Boston., Neo Eboracen., Philadelphien. Pro anno Domini MCMXX. Sumptibus Friderici Pustet et Socior., Societatis iure constitutae, Neo Eboraci et Cincinnati.

ORDO Divini Officii recitandi Sacrique peragendi ad usum Cleri juxta Rubricas Breviarii ac Missalis Romani pro anno Domini Bissextili 1920. Baltimorae: Typis Joannis Murphy Sociorum. Pp. 280.

HISTORICAL.

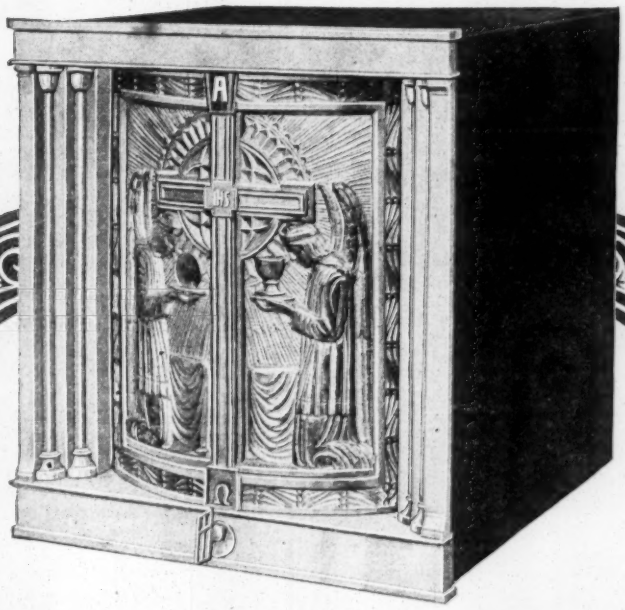
ANNUAL REPORT OF THE CATHOLIC TRUTH SOCIETY OF CANADA, 67 Bond St., Toronto, Ont., Canada. 1919. Pp. 25.

THE IRISH REPUBLIC. WHY? Non-Official Statement Prepared for Submission to the Peace Conference. By Laurence Ginnell, Barrister of the Middle Temple and Irish Bar, Representative of North Westmeath in the Dail Eireann. Prefaced by Ireland's Case for Independence (Official). Friends of Irish Freedom, 280 Broadway, New York City. 1919. Pp. 140. Price, $0.25; $15.00 a hundred.

THE INDICTMENT. By the Hon. Daniel F. Cohalan, Justice of the Supreme Court, State of New York. Foreword by the Hon. John Jerome Rooney, Former Chief Judge of the Court of Claims of New York State. Friends of Irish Freedom, New York. 1919. Pp. 19.

IRELAND'S DECLARATION OF INDEPENDENCE AND OTHER OFFICIAL DOCUMENTS. Including Letters to the President of the Peace Conference and the General Memorandum Submitted in Support of Ireland's Claim for Recognition as a Sovereign Independent State. Friends of Irish Freedom, New York. 1919. Pp. 19.

CONSIGNES CATHOLIQUES, SOCIALES, PÉDAGOGIQUES, PATRIOTIQUES. Par Mgr. Tissier, Évêque de Chalons. Pierre Téqui, Paris—6e. 1919. Pp. vi—381. Prix, 3 *fr.* 50 (majoration temporaire, 30%).



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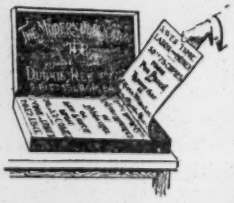

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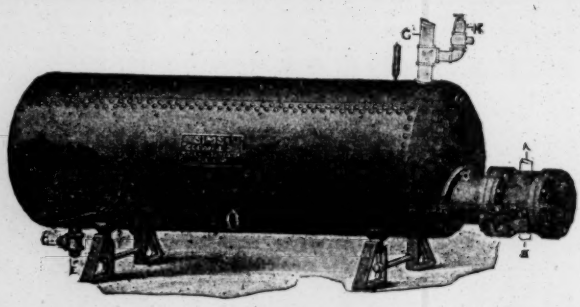

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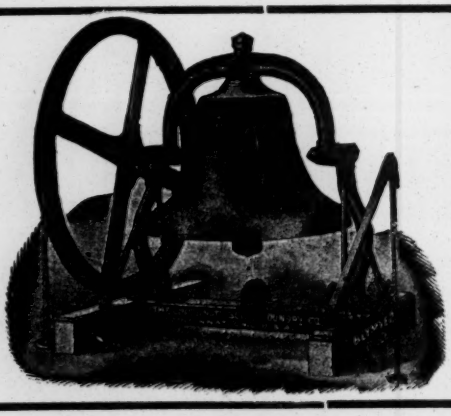

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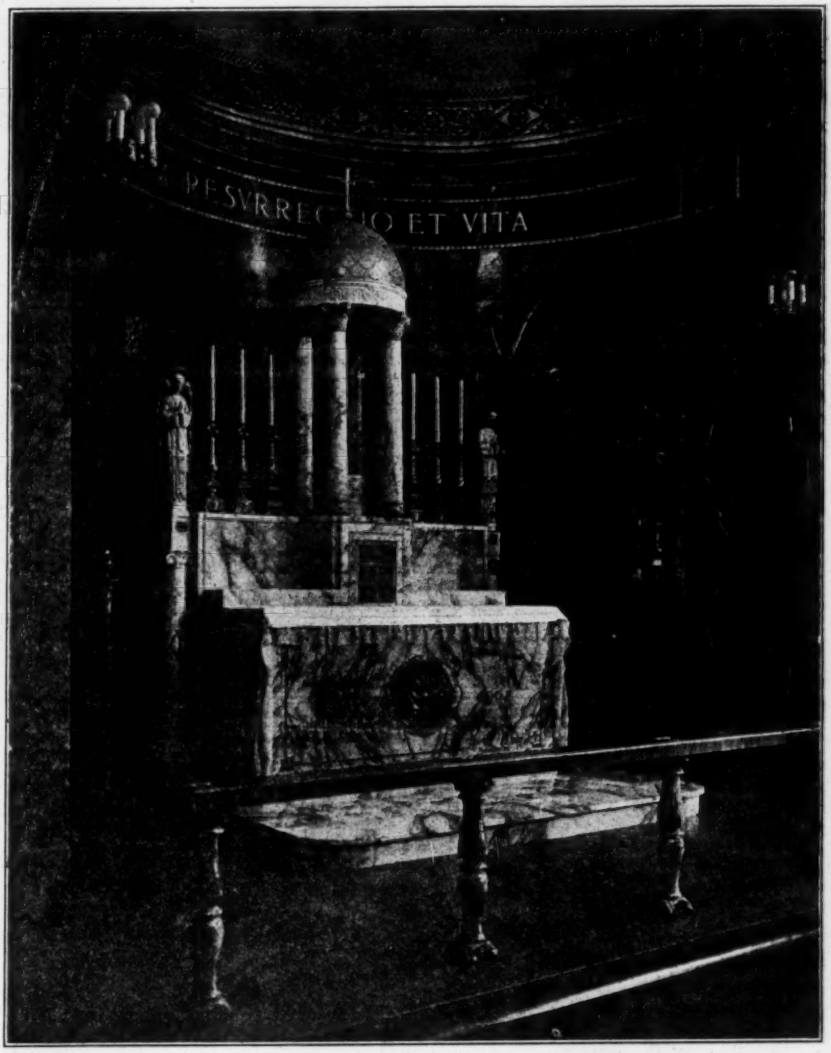

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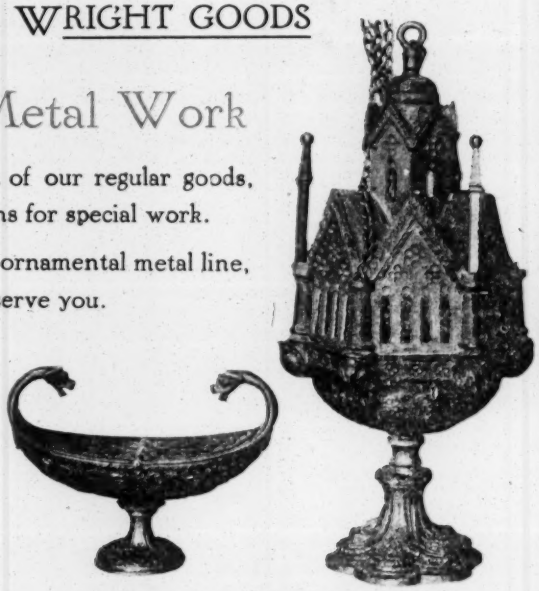

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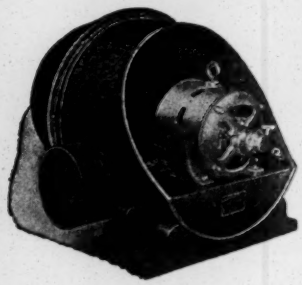

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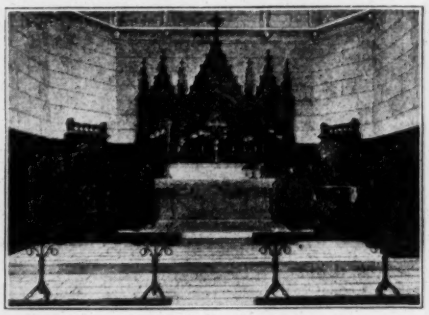

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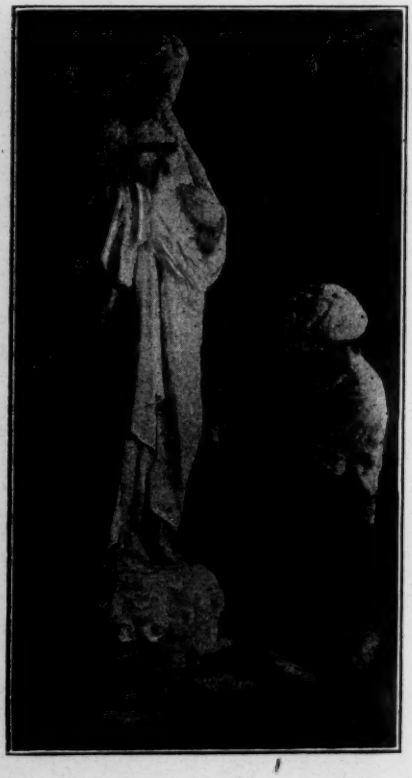

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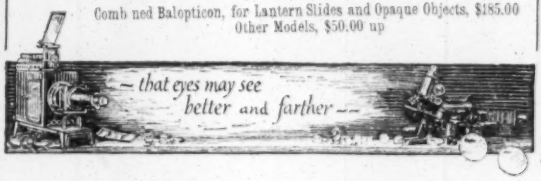

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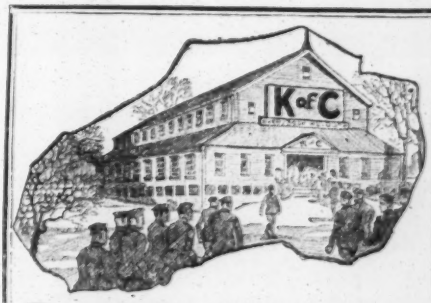

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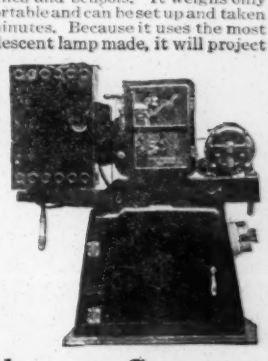

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+ + + +

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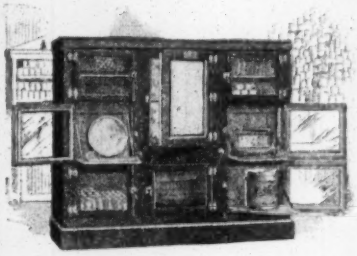

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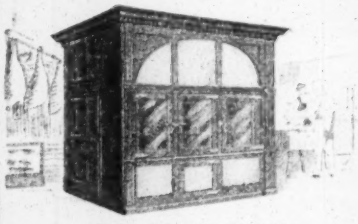

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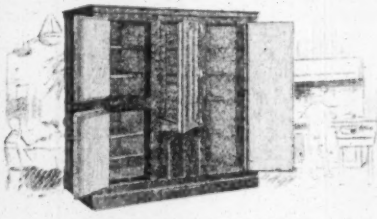

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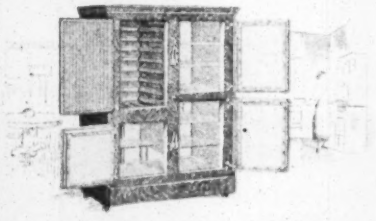

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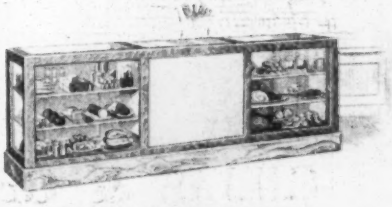

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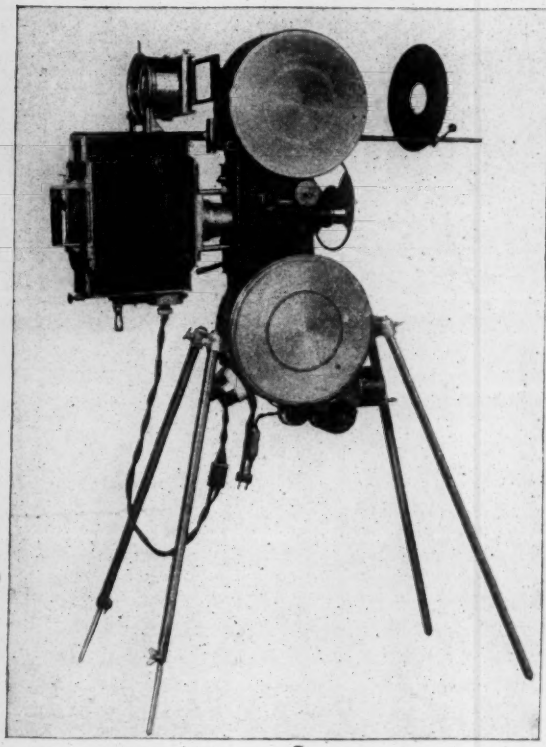

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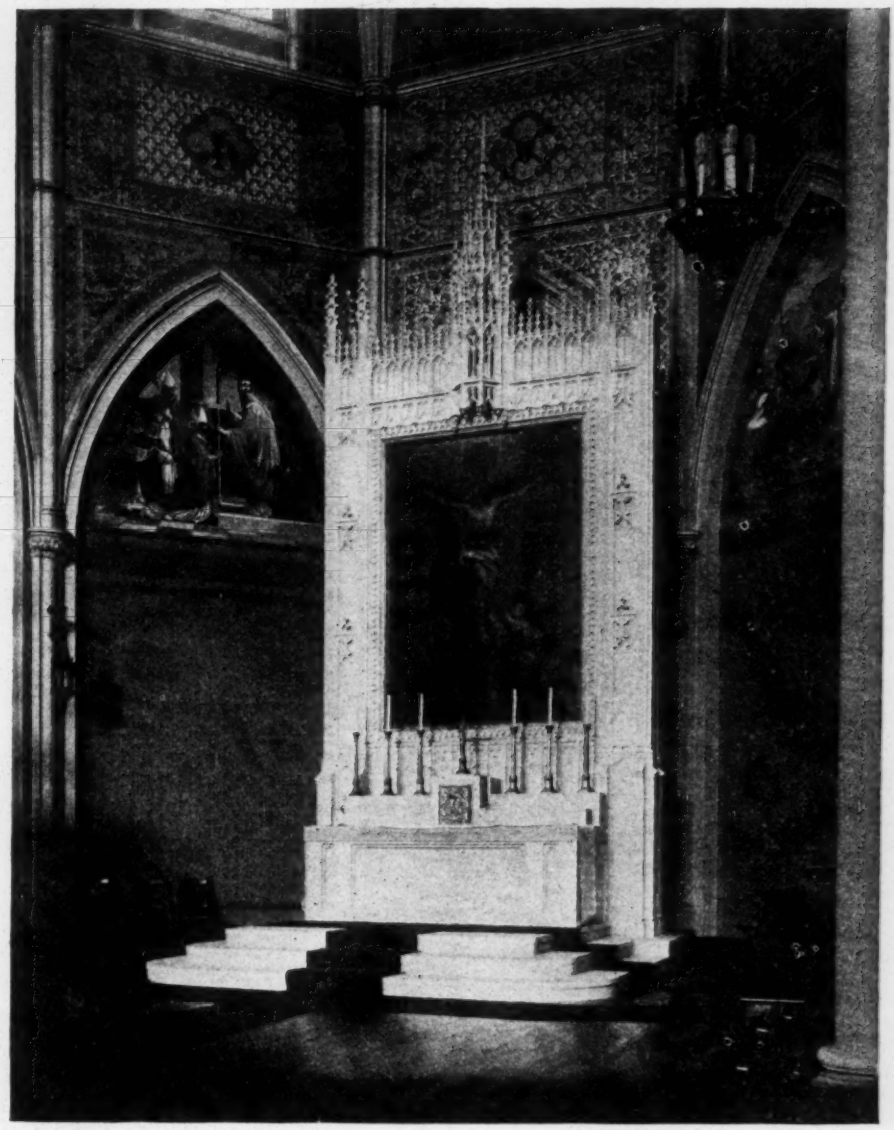

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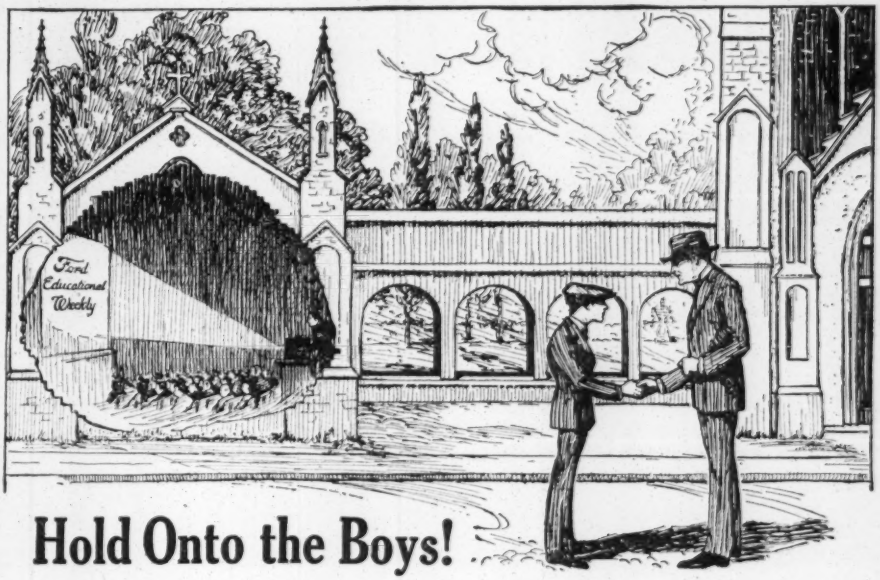

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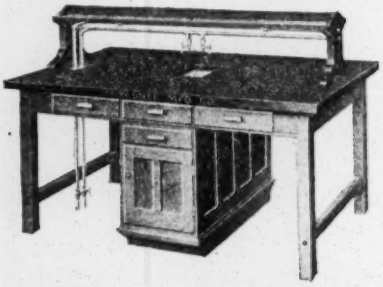

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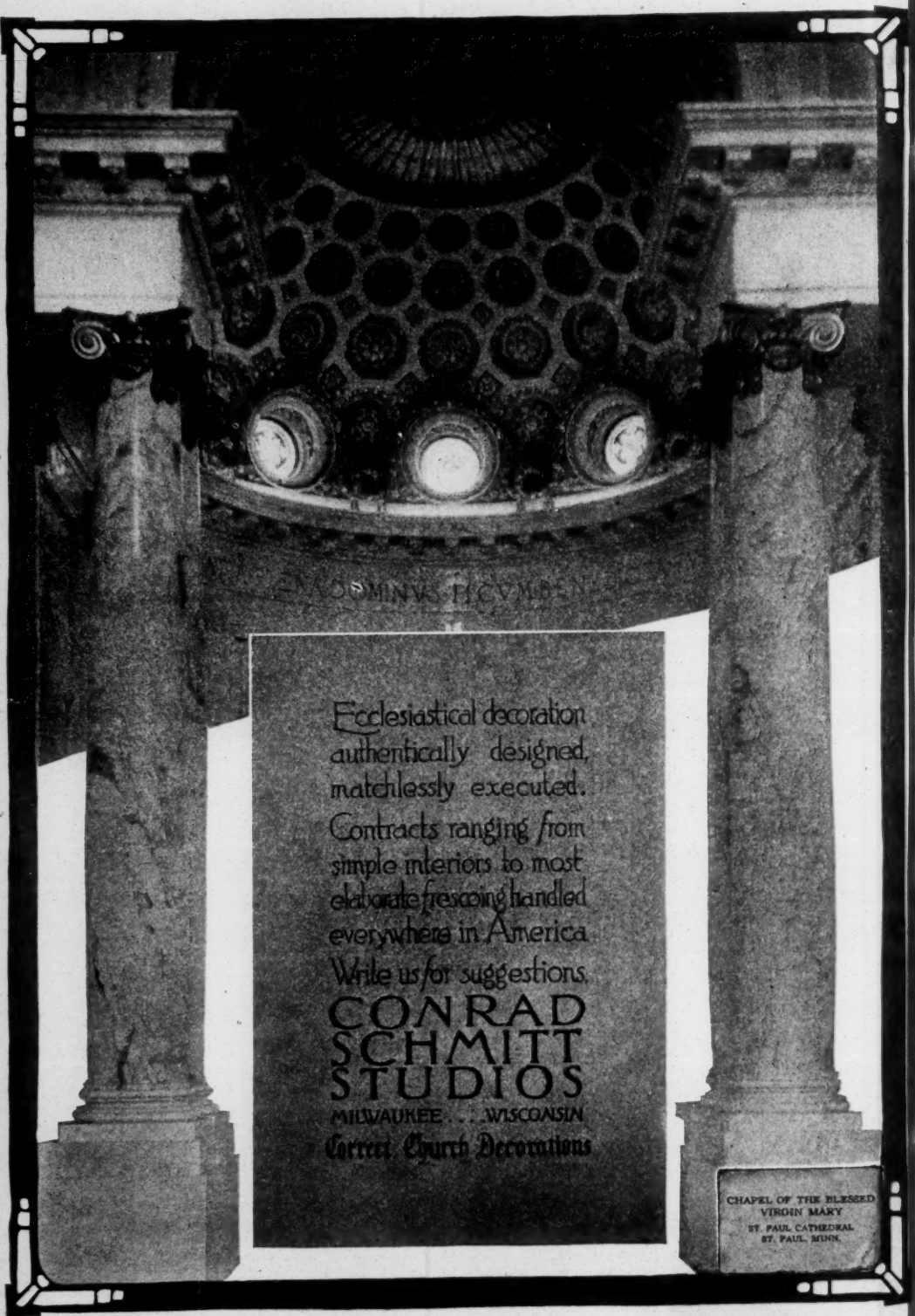
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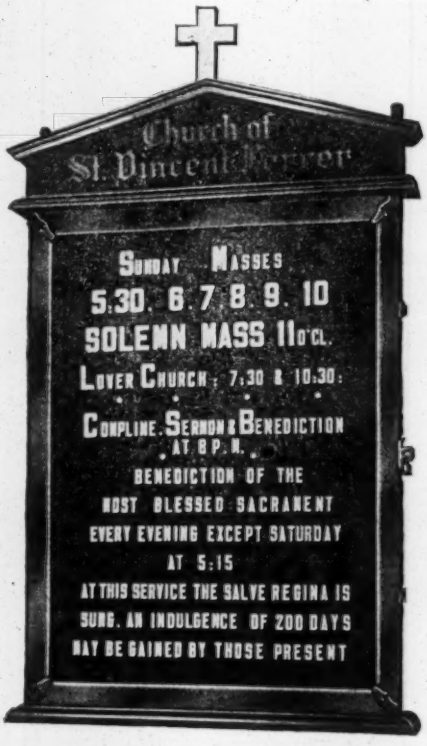
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